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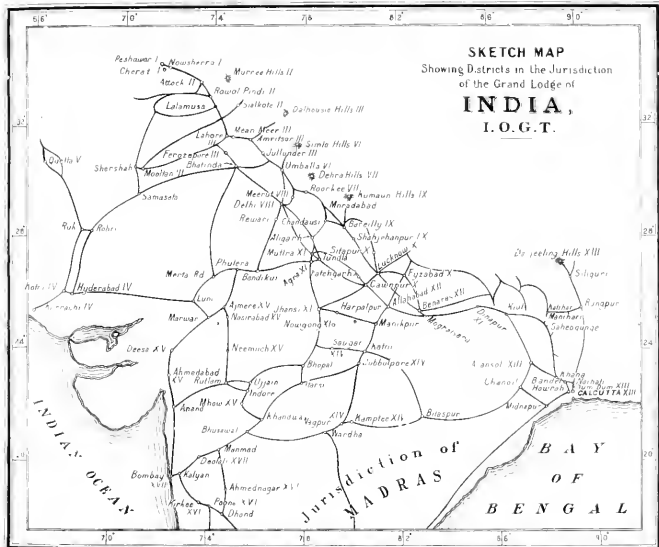


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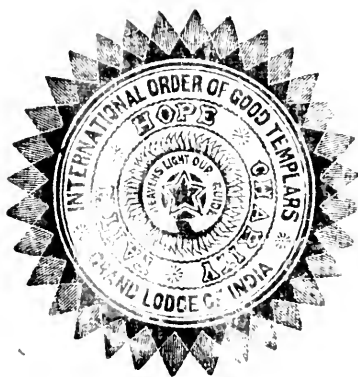


INDIAN TEMPLAR HANDBOOK.

COMPILED BY THE

LITERATURE COMMITTEE

OF THE



PUBLISHED BY

THE GRAND LODGE OF INDIA.

1907.

COMPILED AND APPROVED BY THE LITERATURE
COMMITTEE OF THE GRAND LODGE OF
THE INTERNATIONAL ORDER
OF GOOD TEMPLARS.

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Introduction.

THE GRAND LODGE OF INDIA at its 25th session in 1905 adopted a motion "That an Indian Good Templar Handbook be compiled and sold to members requiring them," and the compilation was left in the hands of the Literature Committee.

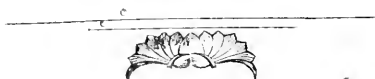
The Committee set to work soon after the session, and decided upon the composition of the volume approximately as it now appears in the "Contents," but in some cases it was necessary to procure books of reference from other countries, and as the Committee had to compare notes by correspondence, and individually had little leisure, it was found impossible to have the work completed and printed before the 1906 session, and it was decided to leave the completion until after that session so as to include statistics and rulings then published.

The historical parts of the book are mainly compiled from other works, and from personal knowledge of members. In the other parts, free use has been made of the official and other publications of the Order, and the experience of old Good

Templars ; while the decisions and rulings of the Grand Lodge of India are compiled from the book of confirmed “ Decisions ” published by G. W. C. T. ATKINS in 1881, and from subsequent “ Journals of Proceedings.” In several places the wording or nomenclature has been modified to harmonize with changes in legislation.

The decisions have been arranged in groups on different subjects, alphabetically ; and while it is hoped they will be found useful in clearing doubtful points of law and usage, members are reminded that the *law* as found in the constitution is usually plain ; if the constitution is *not* plain—not otherwise—look for a decision. The instructions at beginning of the Ritual, and at head of some of the ceremonies therein, should also be consulted.

To avoid ambiguity of expression, the masculine form of the pronoun is used in the following pages, and generally in all Good Templar publications, but it is in all cases to be construed as referring to either sex, according to circumstances.



CHAPTER I.

SHORT HISTORICAL SKETCH OF THE TEMPERANCE MOVEMENT.

Temperance Reform as an organised and self-supporting movement against the use of alcoholic beverages may be said to have originated early in the year 1826.

It is, of course, a well known fact that the practice of total abstinence from intoxicating beverages prevailed in the remotest ages, and from time to time philosophers and others have raised their voices against the use of intoxicants, which was known to be the cause of so much evil.

Many have raised a plea in favour of intoxicating liquors on account of their antiquity. So far as History goes, the first mention of strong drink is the case of Noah who "drank of the wine and was drunken;" which is not very commendatory of alcoholic indulgence.

From most primitive times total abstinence has been the rule in many communities; in many cases owing to a knowledge of the evil effects of intemperance.

The most ancient of Chinese books, referring to the time of Yu, the founder of the first dynasty, B. C. 2300, states that he condemned the use of "kiu" (intoxicating drink) because he considered it the cause of much ruin. In 1210 B. C. one of the most famous of Chinese rulers issued, it is said, a mandate forbidding the use of "kiu," except under circumstances of a special character.

The moral teaching of Brahminism and Buddhism agree in forbidding intoxicants.

The Hindoo Shastras declare that "He who, whether Brahmin, soldier, or trader, drinks intoxicating liquor, or who, when engaged in the performance of religious rites causes his wife to drink it with him, is an offender."

A Buddhist precept is "Obey the laws and walk steadily in the path of purity, and drink not liquors that intoxicate, or disturb the reason."

Buddhist.

Under Hebrew law the priests were solemnly warned not to drink wine when discharging their religious duties, and the principle of abstinence was enjoined on the Nazarite Order. The book of Proverbs, several verses from which are read in our Good Templar initiatory ceremonies, contains a number of passages warning everyone to beware of strong drink for "at the last it biteth like a serpent and stingeth like an adder."

Hebrew.

The rapid rise of the Greek nation has been attributed to the general abstemiousness of its inhabitants in its earlier days.

Greek.

The Spartans, according to Plutarch, made their servants drunk once a year, in order that their children might see how foolish and contemptible men looked in that state. Plato says that the vice of intemperance was effectually rooted out of the republic of Sparta; and that if any man found another in a state of intoxication, he, (the drunkard) was, under the stern law of Lycurgus, brought to punishment. Pittacus of Mitylene made a law that he who, when drunk, committed any offence against the laws, should suffer a double punishment, one for the crime itself, and the other for the intoxication which prompted him to commit it; this was applauded by Plato, Aristotle and Plutarch as the height of wisdom.

Rome in her infancy was renowned for the sobriety and primitive simplicity of her people; and even at the zenith of her power very stringent laws existed for the punishment of intemperance. The Roman censor was empowered to punish, and did punish, drunkenness with excessive severity. He was required to be himself a man of rigidly abstemious habits, and was liable to expulsion from the Order for a single violation of the laws relative to sobriety. These Censors turned drunken members out of the senate without the least mercy, and branded them with perpetual infamy. They would allow them no place of honour or profit in the Government.

Roman.

As is well known the Mahomedan religion prohibits the use of wine, and there is no doubt that the earlier followers of Mahomet interpreted this as absolutely prohibiting the use of intoxicants. The Caliph Omar, on learning from his general that the Mussulmans had learned to drink wine during their invasion of Syria, ordered that "whoever was guilty of the practice should have fourscore

Arabie.

stripes upon the soles of his feet." The Sultan, Soliman the First, caused melted lead to be poured down the throats of those who disobeyed the precepts of the Koran against wine.

Prescott says of the Aztecs :— " Intemperance, which was the burden, moreover, of their religious homilies, was visited with the severest penalties, as if they had foreseen in it the consuming canker of their own, as well as of other Indian races in later times. It was punished in the young with death, and in older persons with loss of rank and confiscation of property."

The decay of the Roman Empire was largely due to intemperance, and although the Empire became professedly Christian it remained a slave to the most sensual passions, even the feasts held to commemorate the deaths of Christian martyrs were disgraced by a drunkenness in keeping with the excesses of a heathen saturnalia.

The condition of Europe during the middle ages as to drink and drinking is reflected in its literature and in its legislation, ecclesiastical, national and municipal.

When the tribes of Northern Europe renounced heathenism, they retained many of their old habits including heavy drinking, the liquors consumed being mead, ale, and cider. These liquors contain much less alcohol than the large majority of distilled liquors, yet the vast amount consumed made the ultimate result the same. The Saxons who settled in England were notorious for their heavy drinking and some historians refer to this as at least one of the causes of their defeat at Hastings.

The knowledge of distillation came from the East. It is said an Arabian chemist named Albucasis made the first distilled liquor, calling it " spirit of wine " ; some historians state that he did not *discover* the method but acquired the secret from the Chinese or Hindoos. The distilled spirit thus obtained was for a long time used in Europe as a medicinal preparation only, but from about the 16th Century the use of distilled liquors as a beverage rapidly extended until it came into general use. Many wise and good men saw the great peril arising from the use of intoxicants as a beverage and several made attempts to stem the torrent of drunkenness and debauchery.

Organised efforts to diminish drunkenness were at first characterized by allowing the use of all intoxicants in modera-

First temperance societies allowed moderate drinking.

tion. After a time, as was but to be expected, this proved a failure. The next step made was a pledge excluding the use of distilled liquors but permitting moderate indulgence in fermented drinks. So far as is known the organisation of societies for this purpose is comparatively modern.

The first organised society of which any authentic account exists was that founded in 1517 by Sigismund de Dietrichstein, which, although at first well supported by the nobility, clergy and gentry, did not exist very long.

On Christmas Day, 1600, Maurice, the Landgrave of Hesse, founded an "Order of Temperance" the members of which, while pledged to abstinence from ardent spirits, strong wines and strong malt liquors, were allowed to drink mild beer and a specified quantity of lighter wines; all intoxication to be avoided. A somewhat similar society, named the "Ring of Gold," was also established by the Count Palatine, Frederick V.

It appears strange that for about 200 years after this, no trace of any organised societies for the suppression of intemperance has been found, though many men preached and wrote warning the people of the evil effects of intemperance, and advocating the practice of total abstinence.

Shakespeare evidently had the evils of indulgence in intoxicants in view when he made "Adam" say in "As You Like It":—

"Though I am old, yet I am strong and lusty
For in my youth I never did apply
Hot and rebellious liquor in my blood."

Milton. Milton, in "Paradise Lost" writes:—

Intemperance on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear.

Jeremy Taylor, (Chaplain to the King) in a sermon on "Our shortening our days" said:—"In all the process of our health we are running¹ to our grave; we open our own sluices by viciousness and unworthy actions; we pour in drink and let out life; we increase diseases and know not how to bear them; we strangle ourselves with our own intemperance; we suffer the fevers and inflammations of lust, and we quench our souls with drunkenness; we bury our understandings in loads of meats and surfeits, and then we lie down on our beds, and roar with pain and disquietness of our souls."

In a sermon on Christian Prudence he said:—"Temperance hath an effect on the understanding, and makes the reason sober, and the will orderly, and the affections regular, and does things beside and beyond their natural and proper efficacy: for all the parts of our duty are watered with the showers of blessings, and bring forth fruit according to the influence of heaven, and beyond the capacities of nature."

Cromwell strove to suppress intemperance by fines and punishments and in his time convictions for drunkenness were of daily occurrence. The "drunkard's cloak" was an instrument of punishment then in use. It was a cask with a hole at the top, through which the drunkard's head protruded, and one on each side for either hand. The legs were free for the offender to perambulate with the instrument of disgrace about him.

The first coffee house, so far as is now known, was opened as far back as 1650, by Jacobs, a Jew, at Oxford, and chocolate was advertised as a new drink in 1657. Exception was taken to the sale of coffee by many good people who presented a barber named James Farr for making and selling it. The presentation is still preserved among the records of St. Sepulchre's Church, London. It says:—"We present James Farr, barber, for making and selling a drink called coffee, whereby, in making the same, he annoyeth his neighbors by evils smells, and for keeping of fire the most part of the night and day, whereby his chimney and chamber has been set on fire to the great danger and affrightment of his neighbors."

Coffee and tea became quite fashionable beverages in England in the reign of Charles II. It is said that Catharine of Braganza, (the wife of Charles II) set the fashion for the use of tea.

Strickland rightly considers that the use of these simple luxuries, tea, coffee, and chocolate, had gradually a beneficial influence on the manners of all classes of society, by forming a counter-charm against habits of intoxication.

In 1725, the Royal College of Physicians presented a Remonstrance against the common sale of spirits, a protest in which the medical profession at large heartily joined.

In 1752, Bishop Berkely speaks of "that execrable plague of distilled spirits which do all without exception operate as a slow poison preying on the vitals and wasting the health and strength of body, and soul: which pest of human kind is, I am told, gaining ground in this country (Ireland) already too thin of inhabitants."

As early as 1734, Revd. Stephens Hales issued his "Friendly Admonition to the Drinkers of Brandy, and other distilled Spirituous Liquors" followed in 1750 by his essay, "On the Unwholesomeness and Destructiveness of Fermented, Distilled and Spirituous Liquors." Dr. Hales's writings were introduced into Sweden, and made the ground of an attack upon the use of spirits in that country.

It is said that John Wesley strengthened a weak constitution by abstinence, and while forbidding dram drinking to his preachers, discouraged the use of wine as well as spirits.

It is stated that a Temperance Society was formed in 1811, at Massachusetts, the members engaging neither to use spirituous liquors, nor to offer them to others.

There seems reasonable evidence that at Skibbereen, in the South of Ireland, a Total Abstinence Society existed in 1817 or soon after. In that year Mr. Jeffery Sedwards, a nailer, became an abstainer, and induced others to follow his reformed example. They met at one another's houses, but a tea meeting having been held, which was largely attended, an association under the title of "The Abstinence Society" was formed, which held its meetings in schoolrooms, till the members, wishing for a meeting-place of their own, erected one by their personal labour—the dimensions being fifty feet long, twenty feet wide and sixteen feet high.

This hall, built in 1824, was burnt down in 1854. The members of the Society often went in procession through Skibbereen and neighbouring towns and at one time were said to have been five hundred strong. The first rule of this Society was—"No person can use malt or spirituous liquors or distilled waters, or anything intoxicating, except prescribed by a priest or doctor." It was of the nature of a Benefit Society, and this feature helped, no doubt, to keep it in existence until it became part of the great reform movement under Father Mathew. This Society, however useful, resembled others in America prior to 1826, in being strictly local, and in constituting nothing of that self-propagating movement which characterizes the modern Temperance Reform.

The first thorough teetotal song appears to have been written by Baroness Nairne *nee* Caroline Oliphant about the year 1824. It was entitled "*Haud ye frae the cogie.*" The song is too long to be given in *extenso* here, it is the old story of a drunken

husband with a heart-broken wife, the last two verses, given below, tell the story of his reformation :—

“He’s reelin’ hame ae winter’s nicht,
Some later than the gloamin’;
He’s ta’en the rig, he’s missed the brig,
And Bogie’s o’er him foam’in’.

Wi’ broken banes, out ower the stanes,
He creepit up Stra’ bogie,
And a’ the nicht he prayed wi’ micht,
To keep him frae the cogie.

Now Mary’s heart is licht again—
She’s neither sick nor silly;
For auld or young, nae sinfu’ tongue,
Could e’er entice her Willie;

And aye her sang through Bogie rang—
‘O haud ye frae the cogie;
The weary gill’s the sairest ill,
On braes o’ fair Stra’ bogie’.

In 1785, Dr. Benjamin Rush, one of America’s noblest sons, wrote an essay, entitled—“An inquiry into the effects of Ardent Spirits upon the Human Mind and Body.” This essay was widely read in America, and made a strong impression. It was reprinted in the London “Gentleman’s Magazine” and the influence it exerted in America may be traced in the Memorial of the College of Physicians to the Senate of the United States Congress, presented December 29th, 1790, in which the use of ardent spirits was deprecated, and high duties upon them besought.

In 1789, many farmers of Litchfield County, Connecticut, combined to do their farming work without spirituous liquors.

In 1805, the “Sober Society” was formed at Allentown, New Jersey, followed in three years by a “Temperance Society” at Moraeu, Saratoga County, New York. On April 30th, 1808, Dr. B. G. Clark and the Revd. Libbeus Armstrong formed a Temperance Society, forty-seven gentlemen signing the constitution. The members were not to take any distilled liquor, except medicinally, or wine, except at public dinners, or in a religious rite.

On February 17, 1813, the Massachusetts Society for the Suppression of Intemperance was instituted at Boston “to discountenance and suppress the too free use of ardent spirits, and its kindred vices, profaneness and gambling.”

At Hector, New York State, at the suggestion of Mr. W. M. Smith, a farmer, who had abstained from ardent spirits for twenty-four years, the Hector

Temperance Society was formed on April 3rd, 1818, on the basis of total abstinence from using and providing ardent spirits except as a medicine. The Massachusetts Society for the Suppression of Intemperance held yearly meetings, and did something by addresses and publications to keep before the people of that State the evils of drinking. According to Dr. A. P. Peabody, this Society at its earliest meetings in private houses used wine, but one member being struck with the incongruity of such indulgence with the work in hand, locked up the decanters at one meeting, and the members taking kind and grateful notice of it resolved, informally but unanimously, to drink no more at their meetings. At the Annual Meeting, May 28th, 1824, "it was resolved to request the membership to sign an obligation that they will not distribute liquors to those employed by them to labour," and this resolution was to be made known to the public and to the auxiliaries of the Society. The Annual Reports of this Society show that it was not without influence in encouraging the organization of other State, County and Town Societies, and that these in time led to a successful effort for a National organization.

Birth of the Temperance Reform movement. Prior to 1826, all the efforts above narrated were isolated, partial and at best merely local.

The City of Boston has the distinction of being the birth-place of the Temperance Reform movement. In the vestry of Park Street Church on January 10th, 1826, a number of Christian ministers and laymen met "to take into consideration the evils of intemperance and the importance of further exertions to restrain them. A Committee was appointed to consider and report at an adjourned meeting. On February 13th, the second meeting took place, composed, as before, of members of the largest Religious denominations in the United States, when the Preamble and Constitution submitted by the Committee were unanimously adopted. The Preamble ran as follows:—Whereas the improper use of intoxicating liquors has been found by experience to be the source of evils of incalculable magnitude, both as to temporal and eternal interests of individuals, families, and communities, and whereas the various measures which the friends of Christian Morality have adopted, though not altogether unsuccessful, have been found quite insufficient to give any effectual and permanent check to this desolating evil; and whereas some more vigorous means are evidently required, some system of instruction and action, which will make a steady and powerful impression on the present and following generations, and will ultimately effect a change of

public sentiment and practice in regard to the use of intoxicating liquors, and thus put an end to that widespread intemperance which has already caused such desolation in every part of our country, and which threatens destruction to the best interests of this growing mighty Republic: therefore, the friends of domestic and social happiness, now present, wishing to do all in their power to promote the welfare of their fellow-men, resolve to form a Society with the following Constitution."

It is noteworthy that the phrase "intoxicating liquors" was employed instead of "distilled spirits." The wider and happier phrase renders the document applicable to the Temperance Reform in all its stages of development. The Constitution consisted of nine Articles, the first of which gave the Society its name—"The American Society for the Promotion of Temperance." The other articles had relation to election of members, officers, their duties, etc., the whole closing with an impressive declaration that the highest object of the Temperance movement was not the reformation of the intemperate, however desirable, but the prevention of intemperance.

At the First Annual Meeting of this National Society, a year and nine months after its formation, it was shown that State organizations had been established in New Hampshire, Vermont, Illinois and Indiana, and local auxiliary Societies in several other States, making a Grand Total in all of two hundred and twenty-two in the Union. In 1833 there were not less than 5,000 Societies in the United States warring against the use of ardent spirits, having a membership of 1,500,000.

At the instance of Mr. (Rev.) Joel Jewell, the Hector Temperance Society agreed, August 26th, 1826, to add "wine" to "distilled spirits" in its pledge of abstinence. Mr. Jewell, when elected Secretary, entered in a private book the adhesions to a pledge of abstinence from all intoxicating liquors. It is stated that opposite these names a "T" was placed, and that they were spoken of as T—totalisers.

To Ohio apparently belongs the honor of the first Ladies' Temperance Society. This fact was stated in the "Christian Observer" (New York, 17th January 1829) so that the Society was probably formed about the end of 1828.

At Hector, New York State, a "Young Peoples' Temperance Society" was formed, August 22nd, 1829, with the following Total Abstinence Pledge:—
 "We, whose names are hereto annexed, believing that the use of intoxicating liquor as a

First Total
 Abstinence
 Society in Ame-
 rica.

beverage is needless and hurtful to the social, civil, and religious interests of man do, therefore, agree that we will not use it ourselves, or provide it for the entertainment of others, but in all suitable ways we will discountenance its use in the community." This Society appears to have been the first separate Association on the Total Abstinence principle in the United States.

Several Temperance Societies were formed in Ireland in 1829, the first being formed by the Rev. G. W. Carr, congregational minister, at New Ross, County Wexford, on August 20th. On September 24th, the Ulster Temperance Society was formed at Belfast; Professor Edgar being the prime mover. Temperance sermons were delivered in various towns and many gifted men were most zealous in the Cause. At the close of the year there were, in Ireland, 25 Temperance Societies with an aggregate membership of 800. One of these Societies, established in Dublin, began to issue a series of excellent tracts, the first of which was written by Rev. (Dr.) W. Urwick (Congregational Minister) under the title of "The Evils, Occasions and Cure of Intemperance" in which he recommended "total, prompt and persevering abstinence from ALL intoxicating liquors." Several other tracts were written about this time on the evils of intemperance and the need of reform by Dr. John Cheyne, Physician to the Forces in Ireland.

The merit of being the original promoter of the Temperance Reform in Scotland undoubtedly belongs to Mr. John Dunlop, J. P. of Greenock. Having visited France in 1828, he was surprised to find a state of sobriety which compared favourably with that of Scotland; and in 1829 he published a tractate under the title of "A comparative view of the Morals of France and Scotland." As a true patriot Mr. Dunlop wrote with a freedom which displeased some. He declared that while the vice of intemperance seemed to be increasing among the lower classes, the upper classes were extremely indifferent "to results which placed their own country lower down in the scale of national turpitude than another people who do not possess our religious or civil privileges." His interest in the subject made him acquainted with some publications of the American Temperance Society, and he felt urged to seek co-operation in the gigantic task of dealing efficiently with the great vice of intemperance.

In August 1829, he visited Glasgow and called on several people he wished to interest in his subject, and at a meeting of about twenty persons held in the Religious Institute Rooms,

he propounded his scheme of a Society for Scotland on the plan of the American Temperance Society. After a couple of hours' discussion Mr. Dunlop was requested to continue his enquiries and report to an adjourned meeting. Mr. Dunlop continued the work, visiting people and addressing meetings, and on October 5th, at Greenock, in the shop of Mr. R. B. Lusk, a bookseller, it was resolved to form a Society. Four persons signed the following pledge :—We, the undersigned, hereby agree to abstain from all spirituous and fermented liquors for two years from this date, 5th October 1829." Next day the same pledge was signed by eight others; and it was resolved to retain the words "and fermented." Here we have a Total Abstinence pledge, but this advanced position was not held, and a "Greenock Temperance Society" on the anti-spirit principle was organised, absorbing the other. In the meantime, influenced by Mr. Dunlop's efforts, two ladies, Miss Graham and Miss Allan, formed, on October 1st, a small First Temperance Society in Scotland. Society at Maryhill, near Glasgow. This was in fact the first Temperance Society in Scotland.

On 12th November, the basis of the Glasgow and West of Scotland Temperance Society was laid at a meeting in Glasgow when a Constitution was drawn up and signed by nine persons. The second Article of the Constitution set forth "that the Society shall consist of all who, under the conviction that intemperance and its attendant evils are produced by existing habits and opinions in regard to the use of intoxicating liquors, and that decisive means for effecting a reformation are indispensable, do voluntarily agree to relinquish entirely the use of ardent spirits except for medicinal purposes, and although the moderate use of other liquors is not excluded, yet as the promotion of Temperance in every form is the specific desire of this Society, it is understood that excess in these necessarily excludes from membership." The Press was at once brought into play for the circulation of tracts and other documents. Apparently towards the close of this year (1829) a small periodical, entitled 'The Economist, Advocate of Free Trade to China and the East Indies and Temperance Reporter' was published in Edinburgh. The second number contained an editorial statement of Temperance principles, and the chief contents of each number seems to have been of a Temperance complexion. Among these is one of the first (if not the first) estimates ever made of the total of our National Drink Bill. The expenditure, which is reckoned on the average of the years 1824-5-6, is given as £40,619,082, while the losses caused by drinking are set down at £28,102,052, including £16,729,000 for time wasted by drinking— a total of £68,721,134.

It is impossible to say how or when the Temperance Reform in Scotland would have originated but for the efforts of Mr. Dunlop. He was slow of speech and unobtrusive, almost to diffidence, and nothing but an overwhelming sense of duty could have constrained him to press his Temperance views with a persistence which would take no refusal. On his removal to England in 1838 he continued to labour in the good cause. He died in London, December 12th, 1868. His portrait hangs in the Temperance Hall at Greenock, and as "Father of Temperance Societies in Scotland," and, indeed, in Great Britain he has a unique place in Temperance History.

Mr. Henry Forbes, a Scotchman, coming on business in England. Bradford, Yorkshire, being on a visit to Glasgow in November 1829, became a convert to Temperance principles, and his name stood fourteenth on the Glasgow roll of adherents. On his return to Bradford he brought with him various tracts, and proposed the formation of a Temperance Society. On February 2nd, 1830, the Constitution of the first Temperance Society in England was signed by nine persons, and by a much larger number at an adjourned meeting on the 5th. The Society was named the "Bradford Society for Promoting Temperance." By the example and aid of the Committee of this Society, similar societies were formed at Thirsk, Newcastle-on-Tyne, and Durham. The position of the Bradford Society was one of peculiar prominence, there being nine ministers, one magistrate and four medical men, members of the Committee, and to its energy may be ascribed the kindling or fanning of the Temperance flame in the leading towns of Yorkshire and Lancashire. Advocates of the Cause from Scotland and Ireland assisting in the work, other Societies were formed at Stockton Heath, near Warrington, on April 4th, Manchester on May 12th, and Leeds in September. At Manchester, on October 18th, as the result of communications with the Bradford Committee, an important meeting was held in the Friends' Meeting House, which was addressed by Messrs. Forbes and Collins. Many important adhesions were received, including members of newspaper staffs. About this time Mr. Forbes succeeded in starting, in Manchester, a "Commercial Travellers' Temperance Society" with a pledge adapted to the special circumstances of the members. The Manchester Committee published a Déclaration against the use of ardent spirits, signed by seventeen resident medical men.

The London Temperance Society was founded by Mr. William Collins in July 1830. The same gentleman had failed twice previously to establish this Society, but having successfully started a Society in Bristol in June, he resolved

to make yet another attempt in London, and met with satisfactory results.

The "Beer Act" came into force this year (1830). It was thought that the sale of beer and ardent spirits in the same houses led to a large and pernicious use of the latter, and that this result would be avoided if other houses, selling only beer and cider, were allowed to be opened without any check from Magisterial control. Two Bills were introduced, one to repeal the duties on beer and the other to permit the opening of beer shops. The 'Beer Act' came into operation on October 10th, and before the end of the year upwards of 24,000 licenses had been taken out under it. This Act did not reduce the sale of spirits, as in the next ten years the sale of spirits increased 32% while the sale of beer increased 28%. Lord Brougham endeavoured to obtain the repeal of the Act, but received but feeble support, and it was not until 1869 that a stop was put to the issue of new beer-house licenses without Magisterial control. The 'Beer Act' was most harmful to the Temperance Cause as it created a vast amount of intemperance; it also frequently happened that Magistrates, in order to get the new beer-houses under their control, gave them the license to sell ardent spirits, thus encouraging the very act of spirit-drinking which the authors of the Bill designed to diminish.

The Glasgow and West of Scotland Temperance Society issued several excellent publications and published, in June, the first number of its monthly organ, "The Temperance Society Record." The Annual Report of this Society showed that there were in Scotland, 127 Societies with about 23,000 members, while the total number of individuals abstaining from ardent spirits was estimated at not less than 60,000. Mention is also made of what was believed to be the first Temperance Society in the British Army, composed of men of the Royal Irish Dragoons, then stationed at Glasgow. Good results had already appeared, and on December 15th, an effort was made to influence the Infantry by calling a meeting to which several hundred men of the 1st Royals and 91st Argyleshire Regiments marched in military order with a band playing, when they were addressed on the Temperance Reform; the next day sixteen men of the 91st enrolled their names.

Owing to the Committee of the Dunfermline Society having allowed the keeper of a Coffee-house, established under their auspices to sell porter and ale, several members of the Society who disapproved of the action of the Committee formed themselves into a Society, called "The Dunfermline Association for the Promotion

Total Abstinence Movement.

of Temperance by the relinquishment of all Intoxicating Liquors." The members agreed to give no encouragement or support to any Coffee-house which sold intoxicating liquors.

The Temperance Reform movement was now gradually spreading throughout the whole civilised world. In the United Kingdom, United States of America, Canada, Sweden and Germany, the movement made rapid strides. Temperance Literature was largely circulated and various Temperance Periodicals were published. It was noticed however that but very few real drunkards were reformed, and gradually it began to be acknowledged that intemperance was as much due to fermented, as it was to distilled, liquors.

On August 12th, 1832, a total abstinence pledge was drawn up by Mr. Livesay of Preston and signed by Mr. J. King and himself; and at a meeting held on September 1st, after some discussion Mr. Livesay wrote out the following pledge:—"We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicine;" and appended thereto the names of seven men who gave their consent at the time. These seven men afterwards became known as the "Seven men of Preston."

The Paisley Youths Total Abstinence Society was founded on January 14th, 1832, and the Tradeston Total Abstinence Society in Glasgow on January 15th. Although Mr. Livesay's Total Abstinence Pledge was not the first Total Abstinence movement, yet the earnestness and persistency with which its adherents worked had much to do with the spread of Total Abstinence principles, and the general adoption of the Total Abstinence pledge by those Societies which originally had a pledge against the use of ardent spirits only.

First Temperance Society in India.	So far as is known, the first Temperance Society in India was a Military one, formed at Fort William, Calcutta, on August 29th, 1832.
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The word "Teetotal" is said to have been derived from an incident which occurred at a meeting held in the Cock-Pit, Preston, in September 1833. A working man, named Turner, was speaking, and in his remarks, said, "I'll be reet down out-and-out t-t-total for ever and ever." This sentence pleased the audience and Mr. Livesay, who was present, exclaimed "This shall be the name of our new pledge." Turner did not stammer but simply endeavoured to emphasize his principles by duplicating the first letter. *

* There is no certainty when or how the word "Teetotaler" was coined. Its origin is also claimed for the Secretary of the Hector Temperance Society, (New York State) in 1826.—see page 11.

From 1833 to the present date the Cause of Total Abstinence has been helped on by thousands of earnest men and women. It would take far more space than is available here to give even a general outline of the Temperance work of the last seventy years; but I append, below, a few of the most important events, from our point of view, which have occurred during that period.

1833. "The Massachusetts Society for the Suppression of Intemperance" changed its title to that of "The Massachusetts Temperance Society" and adopted the Total Abstinence pledge.

1834. In January, Mr. Livesay published the first number of the Preston Temperance Advocate.

The Sabbath School Temperance Union was formed at Bristol in August.

A Temperance Society was formed in Bombay on November 13th.

1835. The "Independent Order of Rechabites" was formed at Salford on August 25th, and the "British Association for the Promotion of Temperance" was formed at Manchester on September 16th.

Military Temperance Societies were actively working in Ahmednagar, Benares, Dinapore, Meerut and Secunderabad in 1835.

1836. The first Temperance Boarding House in London was opened in Salisbury Square, Fleet Street, on April 11th.

On June 20th, the London Mechanics Temperance Institution was formed at the Friends' Meeting House, Peels Court, Smithfield.

1838. *India.* It was reported in this year that the Temperance Society in the 13th Light Infantry had 427 members of whom 240 were total abstainers. The President was Col. Sale, C.B. (who afterwards defended Jellalabad) and the Vice-President was Adjutant Havelock (of Lucknow fame).

The 26th Cameronian Regimental Temperance Society, reported, on April 1st, 263 members, with a Total Abstinence Section numbering 93.

A Total Abstinence Society was formed at Vellore, Madras, in September, and published "The South India Temperance Journal," a monthly organ printed at the American Mission Press, Madras.

On April 10th, 1838, Father Mathew, on the persuasion of Mr. Martin (afterwards known as the "Teetotal Father of Father Mathew"), signed the Total Abstinence Pledge, an example which was followed by sixty others, and thus commenced the most wonderful Total Abstinence crusade of modern times.

This year is remarkable for the phenomenal progress of Father Mathew's work in Ireland. The enrolled members in August reached 21,780, in October 52,707, and November 66,360, while at Limerick, during Father Mathew's visit in December, the enthusiasm was so spontaneous and unexpected that it was impossible to enroll all who desired it; 17,000 names were recorded, but it is estimated that over 100,000 took the pledge. In and around Waterford on the 11th and 12th December, 80,000 joined his Society, and on 18th, at Clonmel, 30,000 took the pledge.

The Rechabite Magazine was first published in this year.

Father Mathew's work in Ireland went on with unceasing zeal and, according to statistics, the consumption of spirits in Ireland during the year 1840 showed a decrease of 4,000,000 gallons on the average of the four preceding years.

During these years great and successful efforts were made to push forward the Cause in England, culminating in the memorable visit of Father Mathew. He landed at Liverpool on July 1st, 1843, and it is estimated that during his brief campaign 600,000 persons took the pledge, of which number, 60,940 were taken in London alone.

The Order of the "Sons of Temperance" was organised in New York, September 29th, 1842, when sixteen persons joined; its progress was very rapid and Charters granted to other Divisions. By January 1843, four Divisions had been formed and representatives from these formed the Grand Division of New York. This is a Total Abstinence Friendly Society paying benefits in cases of sickness or death. The original pledge of the Order was "I will neither make, buy, sell nor use as a beverage any spirituous or malt liquors, wine, or cider."

The Temperance Societies continued to work successfully in India. The defence of Bellalabad in 1841-2 was remarkable. No spirits were issued and the remarkable good health which the garrison enjoyed during a most severe and trying siege was stated by both officers and men to be due in a large measure to this fact.

In 1843, the first Temperance Tract in the Vernacular was published in Calcutta.

1844. A list of Temperance Societies in the Army in India was published in this year. It showed a total membership of 3,551. The Right Wing of the 2nd Bengal European Regiment (now 2nd Royal Munster Fusiliers) at Loodhiana, on August 8th, out of a total strength of 467 men had 202 members in the Regimental Temperance Society.

The National (U. S. A.) Division of the Sons of Temperance was formed on June 17th, 1844, with 6,000 members.

1845. The Scottish Temperance League was organised on March 16th.

The Order of "The Temple of Honor and Temperance" was instituted in New York on December 5th. The Chief Officer was designated "Worthy Chief Templar," the first bearer of the title being Mr. John Murphy. For the first four years none but those who were members of the "Sons of Temperance" could join, but in 1849 a separation took place.

1846. The first World's Temperance Convention met in London August 4th to 8th. The Convention was called on the invitation of the National Temperance Society of England. A "Declaration of Truths" was adopted at this Convention, the most important of which were:—that alcohol is a poison; that it is the same, though in different degrees, in fermented liquor as in distilled spirits; that Total Abstinence from it is the only true principle of Temperance reformation; that the manufacture and sale of intoxicants, though a source of Revenue to Governments, is the cause of much misery, ruinous to the souls and bodies of men, and should not be licensed, that the Bible often prescribes Total Abstinence to avoid existing evils and directs us to shun wine or anything whereby our brother stumbleth, or is offended, or is made weak.

Numerous papers were read and addresses given. A Soiree was held in the Freemasons' Hall and a large public meeting in Covent Garden Theatre.

The first National Convention of Temperance Societies in Sweden was held at Stockholm, June 15th to 17th.

In this year the State of Maine, United States, America, gained its first Prohibitory Law (though not a very useful one); the leader of the advocates of Total Prohibition being the Hon. Neal Dow.

1847 The Order of the Sons of Temperance was introduced into London from America and the first Division of Temperance. instituted.

At Leeds, at a farewell breakfast given to Mrs. Carlile, for many years an enthusiastic worker for the cause of Total Abstinence, especially among women and children, the Band of Hope movement originated.

On September 2nd, the Leeds Temperance Committee appointed a Ladies Committee, for Juvenile work. On the 16th the Committee met, and it was agreed that Mr. Tunnicliff should become President and Mrs. Hotham Secretary of the new Association which was named the "Band of Hope." Soon afterwards a large meeting of children was held in the South Parade Chapel schoolroom and 200 children signed the following pledge:—"I agree to abstain from all intoxicating liquors and from tobacco in all its forms." The first who signed was George Mitchell, aged 12, followed by his brother, age 9.

The work during these three years went steadily on, cheap Temperance literature was distributed by almost all Societies, and Juvenile Societies were started in all parts of the United Kingdom.

The famous "Maine Law" was passed by the Maine Legislature and passed by the Senate and House of Representatives, United States, America. This Act did not differ much from that of 1846 except that it was more explicit, and simpler of application having penalties for those who disobeyed the Law.

The Independent Order of Good Templars was formed in New York State in the summer of 1851.

From 1851 to the present date the Cause has been kept continually before the public by an ever increasing army of enthusiastic advocates. Ministers of all denominations are joining the movement; Medical Science has at last condemned the use of alcohol; Temperance education in schools is becoming an accomplished fact; and Legislators are striving to reduce the facilities for the sale of intoxicants, a sure forerunner of total prohibition.

The "Salvation Army," that most wonderful of all movements of modern times against vice and irreligion, has made Total Abstinence from intoxicants a condition of membership and it is not easy to estimate the vast amount of good done for the Total Abstinence Cause by this unique organization.

Our own Good Templar Order expects us to continue the work and follow the example set by the Pioneers of the Temperance Reform movement.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints in the sands of time.

Longfellow.

CHAPTER II.

HISTORY OF THE I. O. G. T.

In the Order of "The Knights of Jericho" is found the germ of Good Templary. It was dedicated to **Introductory.** "Humanity, Temperance, and Charity." Its Chief Officers were designated "Worthy Chief," "Vice-Chief," "Herald," "Marshal," and "Chaplain." The lessons of its "Ritual" were largely drawn from the Bible. Candidates for membership were regarded as travellers who were in danger because of the licensed liquor traffic and its seductive temptations; the duty of the members being to teach them the safe paths, and convey them safely past dangerous places. They had what they called "an Initiation Ceremony."

A Lodge of the "Knights of Jericho" was organised in 1850 at Oriskany Falls (then commonly called "Castor Hollow") in Oneida County, New York. **Order of Good Templars.** Shortly afterwards some of the members of "City Lodge," at Utica, paid it a visit. There were thirteen of the members present and they resolved at that meeting to change the name of the Society to which their Lodge belonged, from "The Knights of Jericho" to "The Order of Good Templars." They appointed a Committee to act along with the Lodge at Utica in revising the Ritual and completing the work of this new "Order." Fourteen Lodges of this "Good Templar" Order were in existence in Oneida, Madison, and Herkimer and Onondaga Counties, N. Y., when, at a conference held at Utica in July, 1852, a difference of opinion took place between the Presiding Officer and a young man named Coon, one of the delegates, who had taken a leading part in the formation of the "Good Templar Order" two years before. Feeling himself aggrieved, Coon, along with his co-delegates from Syracuse—to which place he had removed from Utica—withdrew from the conference. Having reported their

action to the "Excelsior Lodge," at Syracuse, of which Coon was at the time "Worthy Chief Templar" it was approved, and a resolution was adopted to form an "Independent" Order of Good Templars, which should have no connection with the original "Order of Good Templars." The number of the

Excelsior "Excelsior Lodge" was changed from "14" to
Lodge, No. 1. "1"; the motto of the Order, which had been
 to "Faith, Hope, and Charity," was altered
 adopted.

Another Lodge of the "Good Templar Order"—the "Eureka"—had been partially formed at Layetteville
Eureka Lodge, on 17th July, 1852, between the date of the Utica
No. 2. Convention and the approval of Coon's action
 by the Lodge at Syracuse. Its number (originally No. 15) was
 changed to No. 2, when it decided to cast in its lot with the
 "Independent" Order. The organisation was completed by
 Coon on 20th July, after the action of the Lodge at Syracuse,
 recorded above.

A third Lodge of the "Independent" Order was instituted
Forest City at Ithaca on 24th July, 1852, by NATHANIEL CURTIS,
Lodge, No. 3. a prominent Washingtonian, whom Coon had
 interested in the Order. He was a man
 of good character, influence and power, and is regarded as the
 real founder of the "Independent Order of Good Templars."
 This Lodge was named the "Forest City," No. 3.

Charters for the "Eureka" and "Forest City" Lodges
Original were issued signed by LEVERETT E. COON, G. W.,
Charters. C. T. and J. S. WALTER, G. S., they being at the
 time Worthy Chief Templar and Worthy Secretary
 of the "Excelsior" Lodge, No. 1, at Syracuse. Both of these
 original charters are in existence, the former being in possession
 of the Grand Lodge of New York, and the latter held with the
 archives of the International Lodge.

Six ladies—the first who became Good Templars—were initiated in "Forest City" Lodge, No. 3, at Ithaca, on 14th August, 1852. Immediately afterwards some ladies were admitted to "Excelsior" Lodge, No. 1, at Syracuse, but "Eureka" Lodge, No. 2, remained a "Bachelor" Lodge for more than a year after its organisation.

A convention of representatives from these three Lodges
Grand was held at Syracuse on the 17th of August,
Officers. 1852. A Grand Lodge was then formed, the
 following officers being elected, viz: NATHANIEL CURTIS, Ithaca,
 G.W.C.T.; CHARLES HILDEBRAND, Ithaca, G.W. Secy.; JAMES

H. EATON, G.W.V.T. ; W. J. STODDARD, G.W., Treas. ; and L. E. COON, Syracuse, P.G.W.C.T.

A Committee was appointed to revise the Ritual (which had previously been called the "Blue-book") and the following design for a seal was approved, *viz* : In the centre a large heart, with the shaft of an anchor running through it, and a chain attached to the anchor. Around these in small capital letters the motto of the Order, "Faith, Hope, and Charity." The words "Grand Lodge of I. O. of G.T., organised 17th August, 1852," were placed in an outer circle round the seal.

The second session of the Grand Lodge was held at Ithaca, N. Y., on the 9th November, 1852. Nine new Lodges had been organised by G. W. C. Templar Curtis, eight being in Tompkins County (where he resided) and one in Chimung County. At this meeting eight Lodges were represented by twenty brothers and five sisters. Constitutions for the Grand Lodge and for Subordinate Lodges were prepared, officers elected, etc.

In June, 1853, when the Grand Lodge again assembled, 93 Lodges, 3,740 members, 2,124 being males and 1,316 females, were reported. One Lodge had been formed near Alliance, in Ohio, on the 15th of March 1853, but it only existed for a short time. The G. W. Secy. BROTHER BARNES, instituted the first Lodge in Pennsylvania ("Key-stone," No. 31), at Athens, in April 1853, and 17 more had been formed in that State before June. The Grand Lodge Session was attended by 106 brothers and 16 sisters as representatives from 37 Lodges, all of which were in New York State.

A Ritual for Subordinate Lodges, prepared by the REV. D. W. BRISTOL, of the Methodist Episcopal Church, at Ithaca, was approved. He desired that its contents should furnish temperance literature, instruction and work for all Lodges. It was to be the chain that would link them together in one great army. Regalia was sanctioned, consisting of collars with rounded corners, white for members and scarlet for officers, with a rosette, but no tassels. Resolutions were adopted urging diligent effort to get prohibitory laws enacted as the first duty of all friends of the temperance cause ; and agreeing to labour for the enforcement of existing laws regarding the liquor traffic, until better ones have been placed on the statute book.

The second Annual Session of the Grand Lodge was held at Ithaca, N. Y., on 6th December 1853. It was attended by 173 representatives, from 90 Lodges. It was reported that there were 183 Lodges working in New York State, 89 in Pennsylvania, 1 in Iowa, and 2 in Canada, with about 15,000 members.

Two Lodges were instituted in Grenville County, Canada, in September, 1853, and named "Harmony," No. 230, at Merrickville, and "Elgin," No. 231, at Easton's Corners. At a recent date both were still working.

The Degree ceremonial work prepared by DR. BRISTOL was accepted. A few thought there was too much religion and too many Scriptural allusions in it, but the majority regarded this feature as a strong argument in its favour. The first Degree—Heart—taught the duty of man to himself, and showed that he ought to take a life-long pledge of abstinence from all intoxicating liquors. The second Degree—Charity—taught man's duty to others. The third Degree—Royal Virtue—taught man's duty to God, setting forth that he owed to God reverence, obedience, service and affection. Thus did the founders of the Good Templar Order clearly enunciate that practical Christianity was the aim of all its teachings, and that every member of the Order should by his life illustrate the Royal Virtue of love to God and man.

An application having been received from Pennsylvania for a Grand Lodge Charter, it was agreed to grant it—and others when applied for—on condition that the Grand Lodge of New York continue to be recognised as the supreme authority of the Order till five Grand Lodges were in existence, when a National Grand Lodge would be instituted and the Grand Lodge of New York became a State Grand Lodge. The Grand Lodge of Pennsylvania was instituted at Mansfield, on 28th December, 1853. There were then 96 Lodges in the State, of which 57 were represented. BROTHER B. M. BAILEY was its first G.W.C.T.

The Grand Lodge of Ohio was instituted at Alliance on 30th November 1854. 32 representatives were present from 27 Lodges. BROTHER D. C. BLOOMER was its first G.W.C.T.

Professor HETCH introduced the Order into Indiana by instituting three Lodges—the first at Charleston, Clark County, on 27th March, 1854. During the next ten months forty Lodges were organised with 1,500 members.

B. H. MILLS while attending a meeting of the Sons of Temperance at Booneville, Cooper County, organised "Booneville" Lodge, No. 1, on the 25th April, 1854, and a number of other Lodges were soon after instituted in various parts of the State.

The Order was introduced into these States, early in 1854. —
Michigan, The first Lodge in Kentucky was "Eureka"
Kentucky. No. 1.

The Grand Lodge of Canada was instituted at Hamilton, on 21st November, 1854. There were 54 Lodges in 18 counties, and the Session was attended by 34 representatives from 27 Lodges. **BRO. DR. W. J. CUSE** was its first G.W.C.T.

The Grand Lodge of Iowa was instituted at Iowa City, on 24th November, 1854. **BRO. J. S. PORTER** was its first G.W.C.T.

The Third Annual session of the Grand Lodge of New York (and its last as supreme authority of the Order) was held at Corning, 6th December, 1864. The G. W. Secretary reported that there were working under its jurisdiction 499 Lodges, with a membership of 25,336.

It was resolved to organise a "National Grand Lodge" in May 1855. Grand Lodge Charters were granted to Kentucky, Missouri, Iowa, Illinois, and Michigan.

Prior to the organisation of the National Grand Lodge in May, five State Grand Lodges were instituted in 1855, viz.: Kentucky on 8th January, Indiana on 16th January, Michigan on 10th February, Missouri on 14th March, and Illinois on 18th April.

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FORMATION OF R. W. G. LODGE.

At Cleveland, Ohio, on 16th May, 1855, representatives from the Grand Lodges of New York, Pennsylvania, Ohio, Kentucky, Michigan, Indiana, Illinois, Missouri, Canada, and Iowa, (the ten Grand Lodges of the Order then in existence) assembled and constituted an International Body under the name of THE RIGHT WORTHY GRAND LODGE OF NORTH AMERICA.

BRO. JAMES M. MOORE was elected R.W.G.T. Ere the year 1855 had closed the Order had been introduced into Massachusetts by the institution of a Lodge at Pittsford, into California by the institution of "Pacific" Lodge at Santa Cruz, and "Silvan" Lodge at Sacramento; and into Tennessee by the institution of one Lodge.

Wisconsin. The Grand Lodge of Wisconsin was instituted on 13th May, 1856. **BRO. F. A. ATHERLEY** was its first G.W.C.T.

R. W. G. L. 1856. The second Session was held at Louisville Kentucky. Representatives were present from 9 Grand Lodges. The R. W. G. Secretary reported under its jurisdiction, 1,037 Lodges in 11 Grand Lodges, with a membership of 65,722, (exclusive of Michigan, from which no returns had been received).

New Grand Lodges. The following new Grand Lodges were instituted during the year 1857: Tennessee at Nashville on 12th February. **BRO. HUGH CARROL** was its first G.W.C.T.

The Michigan Grand Lodge was re-organised with 903 members in 23 Lodges.

The Order had obtained a good footing in Nebraska, seven Lodges being in existence there.

R. W. G. L. 1857. The third Session was held at Chicago, Illinois. Eleven Grand Lodges were represented.

Kansas. The Grand Lodge of Kansas was instituted on 21st April 1858. **BRO. A. N. BLACKLIDGE** was its first G.W.C.T.

Southern States. The Order was nearly at a standstill in the Southern States and the solitary Lodges in Massachusetts, Vermont, and New Jersey, had ceased working. Three Lodges had been instituted in Alabama, and, although the original Lodges in Mississippi had died out, five new ones had been formed during the year.

R. W. G. L. 1858. The fourth Session was held at Hamilton, Canada West. Twelve Grand Lodges were represented out of 15 in existence. The R. W. G. Secy. reported 945 Lodges in existence with a membership of 31,295 males, and 21,905 females. Total 53,200. Kentucky sent no report.

British-American Templars. The British-American Order of Good Templars was organised at London, Canada West, on 18th November, 1858. **JAMES SCOTT**, G. W. Chap. and Provincial Deputy, having instituted a new Lodge without consulting the City Deputy, the Grand Lodge of Canada not only

refused to recognise it, but suspended JAMES SCOTT from the Order. This was intended to be purely a British Institution. It spread into various provinces of Canada.

New Grand Lodges. The following Grand Lodges were instituted during the year 1859: Mississippi at Holly Springs on 6th January. BRO. HENRY M. PAINE was its first G. W. C. T.; and Alabama on 17th May. BRO. S. M. CHERRY was its first G. W. C. T.

R. W. G. L. 1859. The fifth Session was held at Indianapolis when 12 Grand Lodges were represented. The R. W. G. Secy. reported that 500 new Lodges had been organised during the year, and that the total membership was not far from 70,000. A "Platform" which had been agreed to at the Minnesota Grand Lodge Session, was adopted for the whole Order (This platform—excepting one slight alteration—is the one in use at the present time.)

R. W. G. L. 1860. The sixth Session was held at Nashville, Tennessee, when 15 Grand Lodges were represented. The R. W. G. Secretary reported a membership of 80,186.

Chases Digest. "Chase's Digest of Decisions" had been prepared and was approved and recommended as an "essential help" to the proper discharge of the duties of all "Executive and Judicial Officers."

R. W. G. L. 1861. Stirring events had followed each other in rapid succession ere the R. W. G. Lodge assembled for its seventh Session, at St. Louis, Missouri, in May, 1861. An excited presidential campaign, which resulted in the election of Abraham Lincoln, of immortal memory, had been followed by the attempted secession from the American Union of the Southern States, and the opening of the disastrous civil war by the successful attack upon Fort Sumter in Charlestown Harbour, in April. The membership reported was 64,953, but no returns had been received from the Grand Lodges in the Southern States. The latest records gave 21 Lodges in Kentucky, 36 in Alabama, 66 in Mississippi, and 220 in Missouri. Six Lodges had been instituted in 1859 in Virginia, but in 1860 only one remained.

Military Lodges. Special action was taken to form Camp or Military Lodges, and this was quickly taken advantage of by the State Grand Lodges.

New Grand Lodges. New Grand Lodges had been instituted in the following States: California on 29th May 1860, and Maine on 23rd August 1860. The Grand Lodge of Kansas had been re-organised on 26th September, 1860.

The Order was introduced into Texas in 1860 by the institution of "Pioneer" Lodge, No. 1, at Weston, but it had only a short and feeble existence. Early in 1861 two Lodges were instituted in Delaware, and in New York State a beginning had been made to revive the Order by the institution of four Lodges.

The Grand Lodges of Indiana memorialised this (1861) Session of the R. W. G. Lodge in favour of starting a Juvenile Section of the Order for young people from ten to sixteen years of age, but it was not till 1869 that the R. W. G. Lodge recognised such an institution.

The eighth Session of the R. W. G. Lodge was held at Detroit, Michigan. The long, dark shadow of civil war was resting on all associations throughout the United States, and paralysing the efforts of the workers. In many places the Lodge-rooms were kept open, and all the work done by Sisters.

The membership reported was 49,952. No reports were received from Maine and Minnesota, and the Order was practically extinct in the seceded States.

The war continued to absorb all the energies of the people, so that when the R. W. G. Lodge assembled for its ninth Session, at Chicago, it had to be reported that no great forward movement had been made in any of the old States. The membership reported was 52,484 in 1,078 Lodges.

The war was still in progress when the R. W. G. Lodge met for its tenth Session at Cleveland, Ohio. A membership of 68,410 was reported. A new Ritual for Subordinate Lodges was adopted at this Session and it has been the basis of that in use ever since.

During the year the Grand Lodge of Illinois established "The Washingtonian Home Association of Chicago" to which hundreds owe their reformation and happiness, and the world the restoration of citizens from drunkenness to usefulness.

Peace again reigned throughout the United States when the R. W. G. Lodge assembled at London, Canada. A membership of 75,932 in 1,605 Lodges was reported. The following new Grand Lodges had been organised: Delaware on 14th September, 1864; Kentucky on 13th October, 1864; Connecticut on 21st March, 1865; New York on 17th May, 1865.

(Those in Kentucky and New York were, of course, reorganisations.)

The twelfth Session of the R. W. G. Lodge was held at Boston, Mass. in 1866. New Grand Lodges had been instituted in New Hampshire on 11th October, 1865, and in Oregon and Washington Territory on 15th May, 1865. A membership of 168,548 in 2,686 Lodges was reported.

The thirteenth Session of the R. W. G. Lodge was held at Detroit, Mich. in 1867. New Grand Lodges had been instituted in the District of Columbia on 15th November, 1866; West Virginia on 18th December, 1866; Rhode Island on 15th January, 1867; Nova Scotia on 5th February, 1867; and Maryland on 27th February, 1867. A membership of 291,180 in 4,432 Lodges was reported.

It was resolved at this Session:—"That we deem it highly important and our imperative duty as Good Templars to organise the children under our immediate care and jurisdiction into Juvenile Temperance Societies in connection with our Subordinate Lodges."

Applications were presented for Commissions for Brethren to act as Instituting Officers in England, and were referred to the R. W. G. Templar, "with full powers to take such steps as he may deem judicious and expedient to introduce this Order into the United Kingdom of Great Britain and Ireland" because "this Order is intended to be universal in its extent to all conditions and orders of men and women in all parts of the world, and every favourable opportunity should be taken advantage of to extend it where it has not already been introduced and the present time would seem to present peculiar facilities for its introduction into Europe."

The fourteenth Session of the R. W. G. Lodge was held at Richmond, Indiana, in 1868. New Grand Lodges had been instituted in New Jersey on 19th June, 1867; Nebraska on 9th July 1867; Tennessee on 10th December, 1867; Idaho on 18th February, 1868; and Colorado on 17th March 1868. A membership of 389,672 in 6,650 Lodges was reported.

The fifteenth Session of the R. W. G. Lodge was held at Oswego, New York, in 1869. The R. W. G. Templar, in his report, stated that the Order had been introduced into Europe by the institution of "Columbia" Lodge at Birmingham, England. BROTHER JOSEPH MALINS instituted this the first

Lodge of the Order in the Eastern Hemisphere. The following new Grand Lodges had been instituted : Montana on 19th April, 1869 ; Virginia on 28th April, 1869 ; and New Brunswick on 18th May, 1869. A membership of 377,502 in 6,216 Lodges was reported.

“ Resolved that BROTHER THOMAS ROBERTS, of Pennsylvania, be appointed by this R. W. G. Lodge to labour as Missionary to Scotland. Lecturer and D. R. W. G. Templar in Scotland for three months from 15th June next and his necessary expenses to and from said country be paid by this body.”

The sixteenth Session of the R. W. G. Lodge was held at St. Louis, Missouri, in 1870. The following new R. W. G. L. Grand Lodges had been instituted : Georgia on 1870. 22nd November, 1869 ; Texas on 18th January, 1870 ; Washington Territory on 24th March, 1870 ; Alabama on 12th April 1870 ; and Scotland on 7th May, 1870. A membership of 363,205 in 5,913 Lodges was reported, this membership included 3,400 under G. L. of Scotland.

The seventeenth Session of the R. W. G. Lodge was held at Baltimore, Maryland. The R. W. G. Templar 1871. reported that “ The order has now been established in all the States of the American Union there, and in nearly all the Territories, while of the seven provinces embraced in the Dominion of Canada, five had Grand Lodges, and all but one have altars dedicated to the purpose of our mission.

“ Our brethren ‘ beyond the sea ’ have won triumphs that are truly marvellous. The G. L. of England has Great Britain. one hundred Subordinate Lodges within its jurisdiction, and a large and increasing membership. Four hundred Lodges have been organised in Scotland, with a membership of 40,000. In October, 1870, the Order was introduced into Ireland, by a deputation from Scotland. Thirty Lodges have been organised, and the Order is increasing rapidly. A Lodge (“ Cambria Lodge,” No. 1) was organised on 18th April, 1871. [Wales.]

“ Thus in every geographical division of Great Britain our Order has been permanently established.” The membership reported in 1871 was 385,720 in 6,691 Lodges under 41 Grand Lodges.

During the year Lodges had been formed in North and South Carolina and in the Territory of Dakota. The Grand Lodge of England was instituted on 25th July, 1870.

The eighteenth Session of the R. W. G. Lodge was held at Madison, Wisconsin, in 1872. The membership reported was 423,603 in 7,326 Lodges under 44 Grand Lodges.

Five Lodges had been instituted in Mississippi; two in Florida, and two in Louisiana. Three Lodges had been formed in Australia by BROTHER JOHN WATSON from Scotland.

New Grand Lodges had been formed in Ireland on 26th July, 1871; Wales on 4th March, 1872; and South Carolina on 23rd April 1872.

For the first time in the history of the Order, the R. W. G. Lodge met in 1873 outside North America. The nineteenth Session was held in London, England. The membership reported was 433,020 in 7,981 Lodges under 48 Grand Lodges, but allowing for those from whom no reports were received, the estimated membership was 525,000. Six Lodges had been instituted in the island of Malta by a young sister, M. A. WALLER, and one at Invercargill, New Zealand, by Rev. J. B. WESTBROOKE, both from England. Two Lodges had been instituted in France, by BRO. T. RICHARDSON of England; one in Portugal, by S. JUDD; two in Cape Colony, South Africa, by J. F. SMITH; two in Bermuda, by J. SMITH; one in Belgium, by W. E. MATHEWS; and one at Meerut, East India, by LEONARD HILL. New Grand Lodges had been instituted in North Carolina on 2nd September, 1872; Newfoundland on 11th December, 1872; Arkansas on 12th February 1873; and Queensland (Australia) on 19th February, 1873.

The twentieth Session of the R. W. G. Lodge was held at Boston, Mass, in 1874. The membership reported was 617,585 in 11,049 Lodges under 54 Grand Lodges, and allowing for Lodges not reported, 651,585.

The following new Grand Lodges had been instituted: Victoria on 11th April, 1873; South Australia on 2nd June, 1873; Mediterranean on 26th January, 1874; and Bermuda on 6th March, 1874.

At this Session the name of the Juvenile Organisations was altered to "Juvenile Temples."

The twenty-first Session of the R. W. G. Lodge was held at Bloomington, Illinois, in 1875. The membership reported was 735,000 in 11,850 Lodges. New Grand Lodges had been instituted in South Africa on 29th May, 1874; New South Wales (Australia) on 25th May, 1874; Tasmania on 25th May, 1874; Quebec on

1st July, 1874; Wales (English) on 11th August, 1874; New Zealand (South) on 29th September, 1874; New Zealand (North) on 25th January, 1875; Mississippi on 5th May, 1875; Arkansas on 8th May, 1875; and India on 17th May, 1875.

The twenty-second Session of the R. W. G. Lodge was held at Louisville, Kentucky, in 1876. The R. W. G. L. membership reported was 617,733 in 1876. 12,593 Lodges, but allowing for those from whom no reports had been received, the total was estimated at 721,000. New Lodges were working in Malacca, China and Japan, in Asia; in Natal, and Sierra Leone, in Africa; in the island of St. Helena; in British Guiana and the Argentine Republic in America; in Trinidad, Grenada and other West India Islands; and in the Bahamas (near the Coast of Florida.) The following new Grand Lodges had been instituted: Western Australia on 19th January, 1876; Florida on 13th May, 1876; and Louisiana on 16th May, 1876.

At this Session serious misunderstandings arose regarding two subjects, viz.: (1) the relation of the Order in the Southern States of America to the coloured population, and (2) the permissive division of Grand Lodge Jurisdictions. The controversy was so great and the division of opinion so strong that the two parties separated, and for eleven years there were two supreme Courts of the Order each working with its own officers, rituals, and private work, and each having its own Subordinate Lodges. The eleven years controversy was happily terminated in 1887 by the re-union of the two Supreme Courts at Saratoga, New York.

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THE ELEVEN YEARS OF SEPARATION, 1876-1887.

Happily in tracing the progress of the Order it is unnecessary to refer to the controversy and rivalry that were carried on, more or less, in different parts of the world during the years of separation from 1876 to 1887. Speaking generally, the bulk of the membership in North America adhered to the "R. W. G. Lodge," while the greater majority of those in other parts of the world adhered to the "R. W. G. Lodge of the World." Both sections had of course synpathisers and adherents everywhere. Each section of the divided order pushed the organisation of its own Subordinate and Grand Lodges wherever it could, but we do not need to take special account of these, as it has since been the desire of the Order that, as quickly as possible, all traces of rivalry should

be removed, and the Order in all parts of its jurisdiction become, as formerly, a visible unity, so far as organisation is concerned. This, we are thankful to say, has been entirely accomplished.

The time had now happily arrived when continued separation appeared undesirable. Informal negotiations between R. W. G. Templars Finch and Lane and R. W. G. Co. Malins resulted in a conference of representatives accredited by the two R. W. G. Lodges Executives assembling at Boston, Mass. U. S. A. on 27th September 1886.

After full consideration of the whole matter, it was unanimously resolved that a Re-union of the Order was both desirable and possible in view of the following agreement which had covered all the causes of separation:—

1. That, as a general rule, there should be only one Grand Agreement. Lodge in any State, Province, or general division of nation or empire.

2. That, as an exception to the general rule, a Charter may be issued, or continued, to a Junior Grand Lodge, in order to provide for the successful prosecution of the work of the Order in a Jurisdiction where it is necessary, temporarily to overcome differences of race or language.

3. That a Junior Grand Lodge Charter be not granted where the Members of the Order, although differing in race or language, can work effectually and harmoniously in one Grand Lodge; and before such Charter shall be issued, the existing Grand Lodge shall have the opportunity to consider the application therefor, after due notice to all Subordinate Lodges in the Jurisdiction.

4. That Good Templary does not recognise the distinction of race, sex, or colour, as affecting rights and privileges in the Order. A Subordinate Lodge may refuse to receive any person as a member or as a visitor, if it deems such refusal wise and expedient; but such refusal must not be based upon a distinction not recognized by the Order. To base such a refusal upon race, sex, or colour, would subject the Lodge to discipline. A Grand Lodge may refuse a Charter to any persons petitioning, if it believes the interest of the Order will be promoted by such refusal. It has no right, however, to refuse a Charter on account of the race, sex, or colour of the petitioners. Lodges chartered by a Grand Lodge are entitled to all the rights and privileges guaranteed by the Constitution. Until a

Junior Grand Lodge is organised in a jurisdiction all Lodges are entitled to full rights and privileges under the existing Grand Lodge.

5. That in case of the surrender or forfeiture of the Charter of a Senior or Junior Grand Lodge the Subordinate Lodges under its jurisdiction shall, subject to the approval of the surviving Grand Lodge, pass at once under its jurisdiction, but such approval shall not be withheld on account of the race or language of the members of said Subordinate Lodge.

6. That as the ballot on the admission of candidates is secret, members cannot be compelled to divulge how they voted, or their reasons for voting for or against candidates; but if a Lodge uniformly rejects candidates of a certain race, sex, or colour, while admitting candidates of a different race, sex, or colour, it would be sufficient evidence of a conspiracy to violate the fundamental principles of the Order, to justify the trial, and, upon conviction, to necessitate the disciplining of the Lodge.

7. That although a Grand Lodge or a Grand Lodge Executive has the right to grant or refuse a charter to a Subordinate Lodge, yet if it uniformly refuses to Charter Lodges composed of a certain race, sex, or colour, while chartering Lodges composed of persons of another race, sex, or colour, it would be sufficient evidence of a conspiracy to violate the fundamental principles of the Order, to justify the trial, and upon conviction, the disciplining of the Grand Lodge.

8. That a Subordinate or Grand Lodge cannot exclude any one from membership in the Order on account of race, sex or colour.

This Basis of Union having been found to be generally acceptable to the membership of the Order throughout the world, it was approved and adopted by both Right Worthy Grand Lodges, which met simultaneously at Saratoga Springs, New York, in 1887.

Union was consummated at the Evening Session on 26th May, when the two R. W. G. Lodges met together in the same hall.

THE RE-UNITED ORDER OF GOOD TEMPLARS.

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Membership 1887. Statistical Summary R. W. G. Lodge.

	Grand Lodges.	Sub- Lodges.	Adult Members.	Juvenile Temples.	Juvenile Members.
<i>North America :—</i>					
United States ...	46	4,937	202,794	639	35,844
Canada ...	8	643	29,146	41	2,340
<i>Europe :—</i>					
Great Britain and					
Ireland ...	10	281	9,864	...	6,293
Continent, etc. ...	4	748	30,117	...	...
<i>Africa</i> ...	3	63	2,866	22	789
<i>Asia</i> ...	1	15	453	...	...
<i>Australia</i> ...	7	240	11,972	117	5,473
<i>West Indies</i> ...	...	...	...	...	...
TOTALS ...	79	6,927	287,212	819	50,739

R. W. G. Lodge of the World.

	Grand Lodges.	Sub- Lodges.	Adult Members.	Juvenile Temples.	Juvenile Members.
<i>North America :—</i>					
United States ...	6	89	3,216	21	1,049
Canada ...	3	109	4,464	18	740
<i>Europe :—</i>					
Great Britain and					
Ireland ...	7	2,527	111,932	1,039	78,120
Continent, etc. ...	5	1,240	49,015	83	3,248
<i>Africa</i> ...	2	34	1,168	12	318
<i>Asia</i> ...	2	111	4,163	28	586
<i>Australia</i> ...	5	407	20,697	101	4,728
<i>West Indies</i> ...	2	27	1,296	11	423
TOTALS ...	32	4,544	195,891	1,313	89,212

United Total :—

Adult Members	...	...	...	483,103
Juvenile Members	...	...	...	139,951
Subordinate Lodges	...	...	...	11,471
Juvenile Temples	...	...	...	2,132

This shows a good aggregate of 623,054 Members, in 13,603 branches.

It may be interesting to observe the geographical extension of the Order at the time of the Re-union of the sections which for eleven years had been separated. It is evident that both had been earnest and active in Missionary work.

				R. W. G. L.	R. W. G. L. of the World.
United States Grand Lodges				46	6
Canadian Grand Lodges				8	3
TOTAL				54	9
Asia ... ..	...	...	...	1	2
Africa ... ..	...	...	...	3	2
Australia ... ..	...	...	...	7	5
West Indies ... ..	...	...	...	...	2
Great Britian and Ireland ... ..	...	...	...	10	7
Europe (Continental) ... ..	...	...	...	4	5
TOTAL GRAND LODGES				79	32

Each section had a Grand Lodge of India and the R. W. G. L. of the World a second Grand Lodge of Madras.

Thus the flag of the Order had been carried into every division of the Globe, and the time had now happily come, when differences being adjusted, a cordial and honourable union could take place; and the whole Order, one and undivided, hold the Territory already gained and press forward to carry the principles of Good Templary into every land and among all people.

It was resolved at the 1887 Session of the R. W. G. Lodge that in future meetings should be held biennially.

At the 1887 Session Brother Colonel B. F. PARKER was elected R. W. G. Secretary, and he has held this office ever since.

The thirty-fourth Session of the R. W. G. Lodge was held at Chicago, Illinois, in 1889. The R. W. G. L. 1889. Templar reported that the Union of the Order had been hailed throughout the world with delight, and that nearly everywhere all traces of separation had been obliterated. The membership reported was 473,342 members in 10,293 Lodges, and 139,951 Juveniles in 2,087 Temples. The following new Grand Lodges were reported: Arkansas on 9th January, 1889; Arkansas Junior on 11th January, 1889; Germany No. 1. on 13th February, 1888; Idaho on 20th June, 1888; Isle of Man on 22nd November, 1888; and Western Australia (reorganised) on 5th October 1887.

R. W. G. L.
1891.

• The thirty-fifth Session of the R. W. G. Lodge was held at Edinburgh, Scotland, in May, 1891.

The R. W. G. Templar in his report reminded the R. W. G. Lodge that in addition to its ordinary work, the Order had rendered invaluable service to humanity by means of two admirable institutions. The "Orphan's Home" at Vallejo, California, and "The Good Templar and Temperance Orphanage" England.

For twenty years the Good Templars in California had sheltered the homeless, fatherless, and motherless children. More than 2,000 had passed through their hands, been clothed, fed, housed, educated, and carefully nurtured and trained for the battle of life, at a cost of half a million dollars. There were 216 children in the home at that time and the annual expenditure was about £4,800.

"The Good Templar and Temperance Orphanage" was established in 1875 by the Grand Lodge of England for the orphan children of Good Templars and other abstainers. After a few removals it at last found a permanent home at Marion Park, Sunbury on Thames, a few miles from London.

In the first year of its existence the inmates numbered ten, in the second year fourteen, in the third year twenty, and so on, gradually increasing till, during the last few years, the number cared for has been about forty-six. In all, during the sixteen years, about 500 have been admitted to the institution. It is supported entirely by voluntary offerings, the annual expenditure being about £1,250.

The membership reported was 410,996 members in 9,902 Lodges and 159,106 Juveniles in 2,664 Temples. The following new Grand Lodges had been formed: Germany No. 2, on 6th October, 1889; North Dakota, on 12th November, 1889; and District of Columbia (Junior) on 7th March, 1890.

R. W. G. L.
1893.

The thirty-sixth Session of the R. W. G. Lodge was held at Des Moines, Illinois, in 1893.

The membership reported was 423,639 members in 10,125 Lodges and 169,881 Juveniles in 2,879 Temples, making a total of 593,423, or in round numbers six hundred thousand Good Templars in the world, comprised in 83 Grand Lodges. The Order was truly world-wide, and is found in North America, Europe, Asia, Australia, Polynesia, South America, and Central America.

The following new Grand Lodges had been formed, Minnesota (Junior) on 28th August, 1891; Arizona on 14th January, 1892; Texas on 28th March, 1893; Tennessee on 25th April, 1893; and Alabama (re-organised).

The name of the Right Worthy Grand Lodge was changed at this session to "The International Supreme Lodge."

The thirty-seventh Session of the International Supreme Lodge was held at Boston, Massachusetts, in I. S. Lodge, 1895. The membership reported was 402,010 members in 9,799 Lodges and 160,948 Juveniles in 2,770 Temples.

New Grand Lodges had been formed at; Oklahoma, on 8th June, 1893; Switzerland on 12th August, 1894; and Mississippi on 4th June, 1895.

The thirty-eighth Session of the International Supreme Lodge was held at Zurich, Switzerland, in I. S. Lodge, 1897. A meeting in Central Europe was made possible through the persevering, self-denying labours of a devoted sister, Miss Charlotte A. Gray.

The membership reported was 391,601 members in 9,484 Lodges and 148,687 Juveniles in 2,641 Temples, being a total membership of 540,288. This membership is distributed as follows:—

	Grand Lodges.	Members.	Sub-Lodges.	Juvenile Members.	Juvenile Temples.
<i>North America:—</i>					
United States	49	138,998	3,848	35,956	851
Canada ...	8	22,247	567	3,848	124
<i>Europe:—</i>					
Great Britain and Ireland ...	6	101,247	2,394	84,128	1,191
Continent, etc.	7	92,989	1,833	15,846	273
<i>Asia ...</i>	2	5,220	137	316	19
<i>Africa ...</i>	4	7,297	147	3,714	80
<i>Australia ...</i>	7	18,898	519	3,611	87
<i>West-Indies ...</i>	1	164	7	1,350	16
Sub-Lodge under I. S. Lodge. ...	...	1,082	32	...	...
TOTALS ...	84	391,601	9,484	148,687	2,641

Comparing these figures with those reported at the Union Membership in 1887 and 1897. of the Order in 1887 there has been a decrease in the ten years of upwards of 90,000 adult members. It is made up in round figures; In the United States, 68,000; Canada, 11,000; Great

Britain, 17,000; Australia, 14,000; and the West Indies 1,000; while there have been increases on the Continent of Europe, of 14,000; Africa, 3,000; and Asia, 600. During the same period there had been an increase on the Juvenile membership of nearly 9,000.

New Grand Lodges had been formed at Massachusetts (Junior Scandinavian) on 9th May, 1896; and Indian Territory on 9th April, 1897.

The Chancellor of the Course of Study reported at this session that 1,733 students had been registered since the Course was started in 1888.

Brother Joseph Malins was elected R. W. G. Templar at this session. His unanimous election to the highest office is the gift of the Order was a fitting crown to all his labours.

The thirty-ninth Session of the International Supreme Lodge was held at Toronto, Ontario, Canada on 27th June, 1899. The membership reported was 403,287 members in 8,631 Lodges and 172,839 Juveniles in 2,877 Temples; making a total membership of 576,126.

It was agreed to celebrate the Jubilee of the Order in 1901, and to raise a Jubilee Fund, if possible, of One Million Dollars, and to hold a special session of the Supreme Lodge in the City of Utica, New York (the birth-place of the Order) on the second Tuesday in July 1901.

On the second Tuesday in July, 1901—9th July—members of the Order assembled in the City of Utica, New York State, America, to celebrate in the birthplace of Good Templary the fiftieth anniversary of its beginning. The Chamber of Commerce and other public bodies showed a courteous and liberal hospitality. The beautiful auditorium of the "New Century Club" was placed at the disposal of the International Supreme Lodge for its session, and the large and handsome Baptist Tabernacle was opened for a public meeting and reception. The session was a great success. Good Templars from all parts of the world flocked there, and many old and grey-haired members who had given a life-time to the work of the Order could be counted among the number.

The fortieth Session of the I. S. Lodge was held in Stockholm, Sweden, in 1902. The membership reported was 360,068 in 7,482 Lodges and 172,538 Juveniles in 2,613 Temples, making a total membership of 532,606.

The forty-first Session of the I. S. Lodge was held at Belfast, Ireland, on Tuesday, 1st August 1905. I. S. Lodge, 1905, The membership reported was 406,745 in 8,579 Lodges and 207,902 Juveniles in 3,048 Temples, making a total membership of 614,647.

New Grand Lodges had been formed in Burma, Netherlands and Newfoundland.

The following Grand Lodges were reported as having been struck off the books: Colorado, Florida Junior, Georgia, Kentucky, Nebraska and Oregon.

At this meeting several changes were made; the most notable being that the Order should in future be designated the "International Order of Good Templars" in place of the "Independent Order of Good Templars," and it was reported that the Ritual are now printed in sixteen languages, viz.—English, Welsh, French, Spanish, Italian, Roumanian, Dutch, German, Polish, Danish, Swedish, Icelandic, Finnish, Tamil, Udenegean, and Fanti.

Brother Malins having declined to stand for re-election to the Chair, Brother Edvard Wavrinsky, M. P., Sweden, became International Chief Templar.

CHAPTER III.

GOOD TEMPLARY IN INDIA.

The first Good Templar meeting held in India, as tradition hath it, was held on board the Seamen's Mission Ship in Calcutta Harbour in 1870. Some of the crew of an American sailing vessel were members, and had with them a spare charter and supplies. It is not known whether they had a working Lodge; if so, their regular meetings were probably held on their own ship, and that in the mission boat must have been public, as the temperance workers of Calcutta were invited. Prominent amongst these were an apothecary named Davids, an artilleryman named Bancroft, and two men of the 3rd Buffs, named Cole and White.

The apothecary took charge of the charter set, but was soon afterwards transferred, and did not succeed in organizing a Lodge. Bancroft has ever since been a temperance worker, and his name is well known to readers of "On Guard," but it is not known whether he joined the Order. White and Cole were in Cawnpore (Sergeant and Corporal of Pioneers) when the second Lodge in India was organized by Bro. the Rev. S. Knowles, and they joined it. Cole afterwards became G. W. C. T. of the Grand Lodge of the Empire, and only three years ago we had to mourn his death; but White we still have with us—the same old Templar stalwart as he was thirty years ago. We have been anticipating events, only to follow up those who were present at that first Good Templar meeting in India in 1870.

It was two or three years after this that the first Lodge was organized, by a Scripture Reader named Bro. L. Hill, Hill, at Meerut. Bro. Hill had been drawn into the Order shortly before leaving England, and brought with

him to India supplies and authority to institute Lodges. He called the first one the "Royal East Indian Star," and we may well believe that it is indeed a star in his crown—he entered into rest some years ago.

As is usually the case when our Order is introduced into a fresh country, it spread in India very rapidly (that is, compared to its later progress, and considering it had to spread from one Lodge.) The membership was mainly composed of non-conformist ministers and prominent members of their congregations, with British soldiers. Thus we had Rev. Brothers Knowles, Hallam, Johnstone, Mansell, Sandwell, and others. From Meerut the Order spread first to Cawnpore; then Lucknow, Fyzabad, Agra, Mussoorie, Bareilly, Allahabad, Calcutta and other stations came under our influence, and barely two years had passed before we were in a position to apply for a Grand Lodge Chapter.

The Grand Lodge of India was instituted at Cawnpore on 17th May 1875, with thirteen Lodges. Rev. G. L. formed Bro. Knowles was the first G. W. C. T., the 1875. G. W. Secretary was Bro. Jackson, and the G. W. Treasurer Bro. McClay, who belonged to the P. W. D. and was in charge of the bridge of boats across the Ganges at Cawnpore—there was no railway from Cawnpore to Lucknow in those days. No G. W. S. J. T. was elected.

After the organization of the Grand Lodge the work continued to progress, and we appeared in a fair way towards recruiting a majority of the Christian community of the country, when fell the first blow—the secession. It was at the fourth session in January 1878 at Allahabad, that the questions which were creating so much excitement and animosity in Good Templar circles in America and England were first brought up in our Grand Lodge. There was, however, little animosity displayed at the session, and the last resolution—"that we adjourn to meet in September to admit of military brethren attending, and that no one shall in any way or form attempt to cause secession"—was carried *nem. con.* Yet within forty-eight hours certain members went from that session, and had printed circulars scattered broadcast, advocating that very secession. Then began many a fierce battle in many a Subordinate Lodge; "traitor" was about the mildest word used, and men did not confine themselves to words.

A short account of the secession alone would occupy more space than is available here, so the origin, causes and methods of that disruption need not be discussed; let us

only mention the result, namely, many Lodges split up, some entirely seceded, and many members for ever lost to both sides.

The members and Lodges which had seceded from our Grand Lodge (but who were really loyal to the parent Right Worthy Grand Lodge) formed themselves into a new Grand Lodge, under the title of the G. L. of the Empire of India. We cannot say exactly when it was organized, but the charter is dated 16th September 1879, and shows Bro. J. W. Gamble as the first G. W. C. T., while Sister Mrs. M. A. Thomas was the first G. W. Secretary. If we give no sketch of the progress of the new Grand Lodge from that year up to 1887, it is not through any wish to ignore it or to belittle its importance, but simply because no material is available.

Shortly after this separation, came the Afghan War of 1878-79-80 which was a sore trial to many of our Lodges and Members, most of whom were then necessarily young; and besides the numbers who fell on the field, as well as those who fell away from their obligations, the war undoubtedly seriously hindered the expansion of the Order which had proceeded so brilliantly during the previous years. But in the weary march, the dreary bivouac, and the heat of battle, many a member never forgot the promises he had made at our altars, and after the war the Grand Lodge gladly recognized the staunchness of such members by presenting to them a solid silver cross, bearing the initials I. O. G. T., and the inscription "Afghanistan 1878-79-80." We should very much like to give the names of those who won this decoration, but no record now remains, and we can only recall the name of one—Brother J. Turner-Rogers of the 70th (Surrey) Regt., who afterwards was G. C. T. of this Grand Lodge for four years, and represented it at the 1895 session of the I. S. L. at Boston, (Mass.)

• Not very long after the Afghan War came another obstacle to the progress of the Grand Lodge, in the amputation of all Lodges and Members in the southern part of India. The Members in that "benighted Presidency" thought they were too far away from the parent Lodges and the Principal Officers, and that they did not get sufficient consideration. This was really rather unreasonable, because this Grand Lodge had its sessions twice in Madras (1879 and 1883) whereas up to the present it has only met once in Calcutta (1878). However, they wanted a Grand Lodge to themselves, and although it really was uncon-

G. L. Madras,
1884.

stitutional (India being one nation or country) they were not opposed by the majority in our Grand Lodge and in 1884 the Grand Lodge of Madras became an accomplished fact. But the unkindest cut was to follow, when instead of the civil and geographical division, Madras wanted (and got) all the Lodges in the *military* command.

Reverting now to the disruption which took place in 1876 and affected India in 1878. After the first few years of bitter strife and recrimination, the best men on both sides saw and deeply deplored the injury which had been and was being done to the Order at large and the cause of temperance; and hints and suggestions from prominent members of both parties, for a reconciliation, became more frequent and more feasible, until eventually a "Basis of Reunion" was agreed to by a joint committee of the International Lodges (the original Right Worthy Grand Lodge, and the Right Worthy Grand Lodge "of the World.")

The first result of this was the issue of identical Pass-words to the membership of each branch of the Order (thus admitting of free visitation, and exchange of members) and the reunion was consummated in 1887 at the joint session of the two Right Worthy Grand Lodges at Saratoga Springs (N. Y.) just eleven years after Brother Malins with other British representatives had seceded at Louisville (Kentucky.) The same year saw India reunited. There are probably very few members in India who recollect the secession, but there are still some who remember, and will ever remember the reunion session in the Baradari (Kaiserbagh) at Lucknow when the Grand Lodge of the Empire of India, with their Bible and Banners, G. W. C. T. Cole at their head, marched into the Grand Lodge of India and merged their identity in ours; and we sang from our hearts "Praise God from whom all blessings flow."

Let the past bury its dead. We are one, and our authority as a Grand Lodge depends as much on the charter of the Empire Grand Lodge, as on the charter of the Grand Lodge of India,—they may both be seen at the head of the hall at every session of the Grand Lodge.

Shortly before the reunion, the membership throughout the jurisdiction joined in sending an address to Her Imperial Majesty, the late Queen Victoria, on the occasion of her jubilee. The address bore the names of the Executive Committees, and the seals, of both Grand Lodges, and was enclosed in a very handsome,

Queen Victoria's Jubilee.

but chaste, casket of silver. The casket, bearing a suitable inscription, was supported at each corner by the figure of a Knight Templar in full armour (standing on an ebony base) and a similar figure (all in solid silver) formed a handle on top of the lid. The casket and address used to be (and may still be) on view amongst the other Jubilee presents and addresses, in Buckingham Palace, London.

From the year of the formation of the Grand Lodge of Madras, the membership made a very steady increase, and in eleven years had practically doubled (1884—2214 ; 1895—4350.) But the term 1895-97 was a disastrous one for this Grand Lodge. First came the Chitral expedition,

Chitral, 1895. which was a most trying one although the troops were never very far from their base—the restless guerilla warfare and the pitiless winter being responsible for many losses. Then came the plague, which was most virulent during the two years under reference ;

and the same period also witnessed much dissatisfaction amongst the membership on account of some matters in connection with the Grand Lodge, which should be briefly referred to.

In 1894 the then G. C. T. appointed a “Deputy-in-Chief” to look after the work of his office, during his absence on tour. This brother (whose name is not necessary here) was an intelligent and educated gentleman, but sadly lacking in that experience of our Order and of human nature, and tact, which are so necessary in the head of an organization like ours. The result was naturally very much friction, and discontent with the unconstitutional and autocratic doings of the Deputy-in-Chief, who considered himself the G. C. T. for the time being. His irregular actions were somewhat dealt with at the session of 1895, but the friction caused thereby had not been forgotten when other causes of discontent arose from the same source. Secondly, this gentleman had by instruction of the then G. C. T.

History of the Order. compiled a History of the Order, and with that want of tact already referred to, had in several passages used expressions which seemed to treat our Military Members with scant courtesy. Thirdly, in discussing the doings of the Deputy-in-Chief there were not wanting insinuations that he had the P. G. C. T. under his thumb in connection with money matters ; that the P. G. C. T. had misappropriated sums entrusted to him for the “History,” and was powerless to correct or interfere with the Deputy-in-Chief and compiler of the History. In addition to this, the G. C. T. elected in 1895 was a member of but a

few years' experience, and also was one of those who consider their own ideas of expediency to be more important than compliance with our laws; and when it is added that he was a gentleman who prided himself on his bluntness it may be realized that his influence only tended to aggravate the membership further, on the subjects already referred to, while they also had many complaints about his own (so-called) despotic and illegal proceedings. All these contrary winds

raised a storm throughout the country which culminated in the special session of the Grand Lodge in 1896, at Agra, which was naturally a very excited one, but resulted in the P. G. C. T. being entirely exonerated, while the G. C. T's. explanations were also accepted, and it was decided that the whole issue of the obnoxious History (which had not yet been published, although many members had subscribed in advance) should be burnt!

The expedition to Tirah commenced towards the end of 1897 (the G. Co. having to leave the G. L. session before it was closed, to proceed to the Base Veterinary Depôt) and after its close the G. L. decided to award a medal to the members who had passed through it and remained true to their obligations. The members who won this medal and clasp were Bros. A. Maddocks, M. R. T., G. Co. (A. V. D.) Trewhella, Luish, Cale (4th Dragoons) T. Everson, ("K," R. H. A.) W. R. Ward (51st B., R. F. A.) E. Herring (Gordons) Wilkins, Lippiat, Jones (Somerset, L. I.) Griffin, Cox, Coate, Eales, Greenwood, Richardson, Boyd, Ingleson (Yorks) E. C. Denyer, W. L. Ogden (afterwards D. G. M.) S. J. Hall (The Queen's) T. Batten, C. Pond and H. Hopkinson (Dorsets).

It is now time to make some reference to the "Templar Printing Works," which was the source of another stormy session in 1899. This concern was started as a Limited Company, the shares being mostly held amongst our own members, and the Grand Lodge as a body always had a "controlling interest." It had been the aim from the beginning to get the shares all into the possession of the Grand Lodge, and this was accomplished somewhere in 1895. From that time, the Press became a most expensive "white elephant" on our hands, draining the G. L. funds instead of helping them, and the B. I. T. (under the same management as the Press) was as bad. It is not for us to say whether this state of affairs was due to utter inaptitude and want of business capacity on the part of the manager, or to another cause; but when it was found that in about ten

Templar
Press.

months following the 1897 session the Press had lost Rs. 2,984 and the official organ another Rs. 300, it is not surprising that the Executive Committee decided to get rid of the Press, which was decided upon at a meeting held at Meerut in August 1898. The Executive Committee were all busy men, and the only one who could remain in Meerut to attend to the winding up and sale of the Press was the G. Sec. (who was on leave for his daughter's wedding) and he was requested and authorized to do so. Within a week he had sold the Press in one lot to his son-in-law. Far be it from us to imply that that gentleman's tender was not the highest and best; but when the G. S. admitted at the G. L. session in 1899 that the purchase money had been provided by him, as a marriage portion for his daughter, it must be admitted that there appeared to be some grounds for the suspicion that in the speedy conclusion of the contract he had not done the best that could have been done in the interests of the previous owners—i. e., this Grand Lodge. In deciding upon the sale of the Press, and leaving the G. S. to effect it, the remainder of the Executive had acted with the most perfect *bonâ fides*, and no one could be more surprised than they were when they learnt how it had been disposed of; but the G. L. in session did not seem to believe this, with the result that the session of 1899 was another highly inflammable one, and in the election of officers a clean sweep was made of the Executive (with one exception) and it was decided that in future the sessions of the Grand Lodge should be held annually, instead of biennially, as had been the rule since 1891.

Within a month of this session, Kruger's arrogant ultimatum forced England into war in South Africa, and it is not yet ancient history how this war stretched itself over three weary years, how many a regiment and corps went from India and how nearly every regiment and battery took with it a Lodge of Good Templars. While this was still in progress, came the Boxer rising in China, and again our members went forth, to aid in the relief of the Peking Legations and the pacification of the country. Still another blow befel us during the same period, for in 1901 all Lodges we had working in Burmah (which up to that time had been "open territory") were transferred to the Grand Lodge of Madras! (We should add that Burmah now has a Grand Lodge of its own). By these combined causes, we lost about two thousand members (1899—3416; 1902—1490.) But the members who went to the various seats of war were not all lost to us, and to those who returned, or went

Transvaal,
1899-1902.

Boxers.

Burmah to
G. L. Madras.

Home, in good standing, the Grand Lodge presented a medal (identical with that given for Tirah) with appropriate clasp. The following are the members who earned these honourable decorations.

China.—Bro. Maddocks, P. G. C. T. (clasp only, on Tirah medal) and Bro. T. C. Bowles (Ordinance.)

South Africa.—Brothers T. D. Long, W. Wicks, (5th Dragoons) D. Snowdon, 9th Lancers, W. H. Perry, A. L. Perry, Marshall, Doughty (67th B., R. F. A.) A. Paul (R. Scots) N. Rayson, T. E. Long, Frost., Stanley (Somerset L. I.) A. Jones (K. O. S. B.) C. A. Radbourne, A. Rennie (Cameronians.) A. Florentine, A. Jeffries, T. Stanley, (K. R. R.) Ulett, Bush, A. S. Herbert (Yorkshire Regt.) R. F. Lawrie (afterwards G. V. T.) W. Addison, J. B. Smith, T. D. Morgan, A. Lambert (Black Watch) W. Anderson, W. Robertson, v.c., G. Beamish, W. Cook, J. Coutts, A. Gollam, E. Herring (clasp only, on Tirah medal) R. Lloyd, R. Robertson, A. L. Smith, W. Warring (afterwards G. T.) A. Donald, R. Castill, W. Steele, J. Hardie, J. McIntosh, H. Alexander (Gordon Highlanders) W. Hughes, A. Horgan, C. Cant, C. Wilkinson (Munster Fusiliers) and Williams.

It must not be inferred that these are the only Good Templars who passed unscathed through the ordeal of the Boer War. Many went out from, and returned to, England and other countries; and several who went from England, etc., subsequently came to India, but we could not grant them the medal for services rendered when they did not belong to this Grand Lodge.

The History of our Grand Lodge is mainly a succession of vicissitudes—an account of difficulties met and surmounted, losses sustained and recovered. When critics choose to sneer at our small membership, let them look at the statistics on page 53, and note the steady increase from the secession (1873) until the year before a large portion of our territory was lopped off to make a separate Grand Lodge (1883). Again note the steady increase from 1884 until 1895, before the Chitral expedition, plague, and other causes had combined to again affect our numbers. Then comes, practically at the same time, the Tirah, China, and Transvaal wars, and the taking away of our Lodges in Burmah. What other Grand Lodge under heaven has had such trials? And there is another cause of annual depletion which does not so affect any other Jurisdiction, to which we have not yet referred, namely, the transfer of members to other Grand Lodges. We recruit and train members, and just

Unique difficulties.

"Time-expired."

when they are becoming most useful and staunch, the greater portion of them return to their native lands, while some are removed to Madras and Burmah. This is a fact that is well known and often referred to, and it is much to be regretted that our G. Secretaries have not always kept a careful record of the actual numbers so lost; but for the years, in which the record *was* maintained and published, the figures are sufficiently striking. They are as follows:—

Years.	Members transferred to other Grand Lodges.	Members Received from other Grand Lodges.
1891-93	947	218
1893-95	689	142
1895-97	908	254
1897-99	1008	349

showing an aggregate loss (to us, but not to the Order) of 2, members, on this account alone, in eight years! It is no exaggeration to say that if we had been free of these unfavourable influences, had our growth been normal, our membership would now be nearer twenty thousand than three thousand. And is it not to the great honour of Indian Templary that in spite of all difficulties and disheartening losses, we still maintain our spirits and our standard, are still aggressive, and still keep recruiting and training members when we *know* that the best of them will in a few years leave us to swell the membership under other Grand Lodges?

A sketch of our history would be incomplete without some reference to our Official Organ. Started about the same time as our Grand Lodge, it was first a quarterly magazine in pamphlet form, styled the "Good Templar Journal." Then it became a monthly in the same form. After the re-union of 1887 it was issued fortnightly and enlarged, under the name of the "United Indian Templar." About a year later it was converted into a weekly paper, and its title changed to "British Indian Templar." The Grand Lodge had to pay its manager, and the weekly failed to make both ends meet (a common complaint with temperance papers, not only in India) so it was once more made a monthly, and reduced in size as at present, with an Honorary Editor and Manager. In 1905 the issues of the "British Indian Templar" fell some months in arrears, and in 1906 it ceased entirely with the March number (issued in June) and at the regular G. L. session that year it was decided to start a new paper—the *Indian Good Templar*—as the Official Organ, having no connection whatever with the previous publication.

When the Order had spread sufficiently in various localities in India, an endeavour was made to organize the Lodges into District Lodges, and this was effected in some places—*e.g.*, Bombay, Calcutta and Madras—and at the same time the whole country was divided under the direction of four Presidency Deputies (*vide* Chapter XIII, No. 1 DEPUTIES) for the Presidencies of Bengal, Punjab, Bombay and Madras. Owing, however, to the distances between stations, the frequent movements of Lodges, and other causes, the District Lodges had to cease work, and the Jurisdiction was divided into Districts, each under the supervision of a District Deputy of the Grand Chief Templar, and a District Superintendent of Juvenile Work. At present the territory is divided into seventeen such Districts (*vide* map facing title page) as follows:—

- I. (*Frontier District*) including Peshawar, Nowshera and Cherat.
- II. (*Pindi*) Rawalpindi, Attock, Sialkote, and places on the Murree Hills.
- III. (*Lahore*) Mooltan, Lahore, Amritsar, Jullunder, Ferozepore, Dalhousie Hills.
- IV. (*Scind*) Kurrachi, Kotri, Hyderabad.
- V. (*Baluchistan*) Quetta.
- VI. (*Sindh*) Umballa, Simla Hills.
- VII. (*Roorkee*) Saharanpur, Roorkee, Mussoorie Hills.
- VIII. (*Mecrut*) Meerut, Delhi, Aligarh.
- IX. (*Rohilkhand*) Bareilly, Moradabad, Shahjehanpur, Kumaon Hills.
- X. (*Oudh*) Fatehgarh, Cawnpore, Lucknow, Sitapur, Fyzabad.
- XI. (*Agra*) Tundla, Agra, Muttra, Jhansi, Nowgong.
- XII. (*Allahabad*) Allahabad, Benares, Dinapore, Gorakhpur.
- XIII. (*Presidency*) Asansol, Calcutta, Dum-Dum, Madhupur Darjeeling Hills.
- XIV. (*Central Provinces*) Nagpur, Kamptee, Jubbulpore, Saugor.
- XV. (*Rajputana*) Mhow, Indore, Neemuch, Nasirabad, Ajmere, Ahmedabad.
- XVI. (*Poona*) Poona, Kirkee, Ahmednagar.
- XVII. (*Bombay*) Bombay, Colaba, Surat, Devlali.

The Juvenile Branch of our Order must not be overlooked. Work in that line started in 1874, when Brother and Sister Jackson organized some temples, and at the first session (1875) it was decided to have a Temple in connection with each Lodge. The work prospered greatly, in many stations the Boys' and Girls' boarding schools being brought in almost *en masse*, until the secession (in which the then G. W. S. J. T. took a prominent part) since which time the juvenile cause has not been so encouraging. But it has still gone on, and been the means of bringing up many a boy and girl to sober manhood and womanhood. The records of this department are even more scanty than those of the G. Secretary's Office, and we can only quote the reported membership for about fifteen years back, which has been as follows:—

Years.	Temples.	Boys.	Girls.	Total.	Years.	Temples.	Boys.	Girls.	Total.
1891	25	272	267	539	1901	43	...	...	709
1893	26	299	227	522	1902	G. S. J. T. made no report			
1895	21	237	197	434	1903	17	284	193	481
1897	23	228	193	421	1904	17	201	157	358
1899	26	...	...	461	1905	33	386	214	600
1900	23	...	...	686	1906	...	...	...	702

In 1905 the G. S. J. T. reported that three temples had been transferred to England during the term. This was the first time that any note had been made of such transfers, although it is obvious that the causes which tend to reduce the adult membership must have a similar effect on the juveniles.

For several years it was the practice for G. L. to award a banner to the temple which was considered by the G. S. J. T. to have done the best work during the preceding term. The banner became at once the property of the winning temple, which then apparently rested on its laurels, as it could not win another banner the next year; as far as could be judged by results the prize banners did little towards inciting emulation in good work and progress amongst the temples, and they were discontinued by the Grand Lodge after 1900.

No such distinction or reward had been given to adult Lodges until 1905, when it was announced that three prizes would be offered for competition: first, a banner for the Lodge showing the highest average membership for the whole year; second, a L. D's. regalia for the Lodge making the largest increase *per cent.* during the term; and third, a gavel and block for the R. A. Lodge having the highest average membership *per cent.*, amongst the members of that unit for the whole year. The second and third to imme-

Juvenile
Banners.

Banner
Lodge.

diately become the property of the winners, but the banner to be held only for one year, until it is won for three successive years by the same Lodge. The banner is a handsome piece of work, cost ten guineas, and well worth trying for. It has been won for the first year by "By Dand" Lodge, No. 75, with the excellent average membership each quarter of 195.5 (its actual strength at last returns prior to the Grand Lodge Session of 1906 was 308). It will not be out of place to give a short sketch of this, the first "Banner Lodge" of India. It is attached to the 2nd Battalion, Gordon Highlanders, and was instituted "on the field" during the Afghan War of 1878-80. It took part in Robert's famous march from Kabul to Candahar, the Charter being carried on the back of Bro. (now Captain) W. Anderson. After doing a tour of duty at Home, the Lodge (with the Battalion) returned to India in 1898, and was one of the first to proceed to take part in the South African War of 1899-1902, in which (at Elands-laagte) Bro. (now Lieut.) W. Robertson distinguished himself and honoured his Regiment and Lodge by winning the coveted little cross "For Valour." During that war the Lodge was instrumental in organizing two new Lodges in the field, and altogether "By Dand" has always been a living and influential Lodge, and it is fitting that it should be the first to become the Banner Lodge.

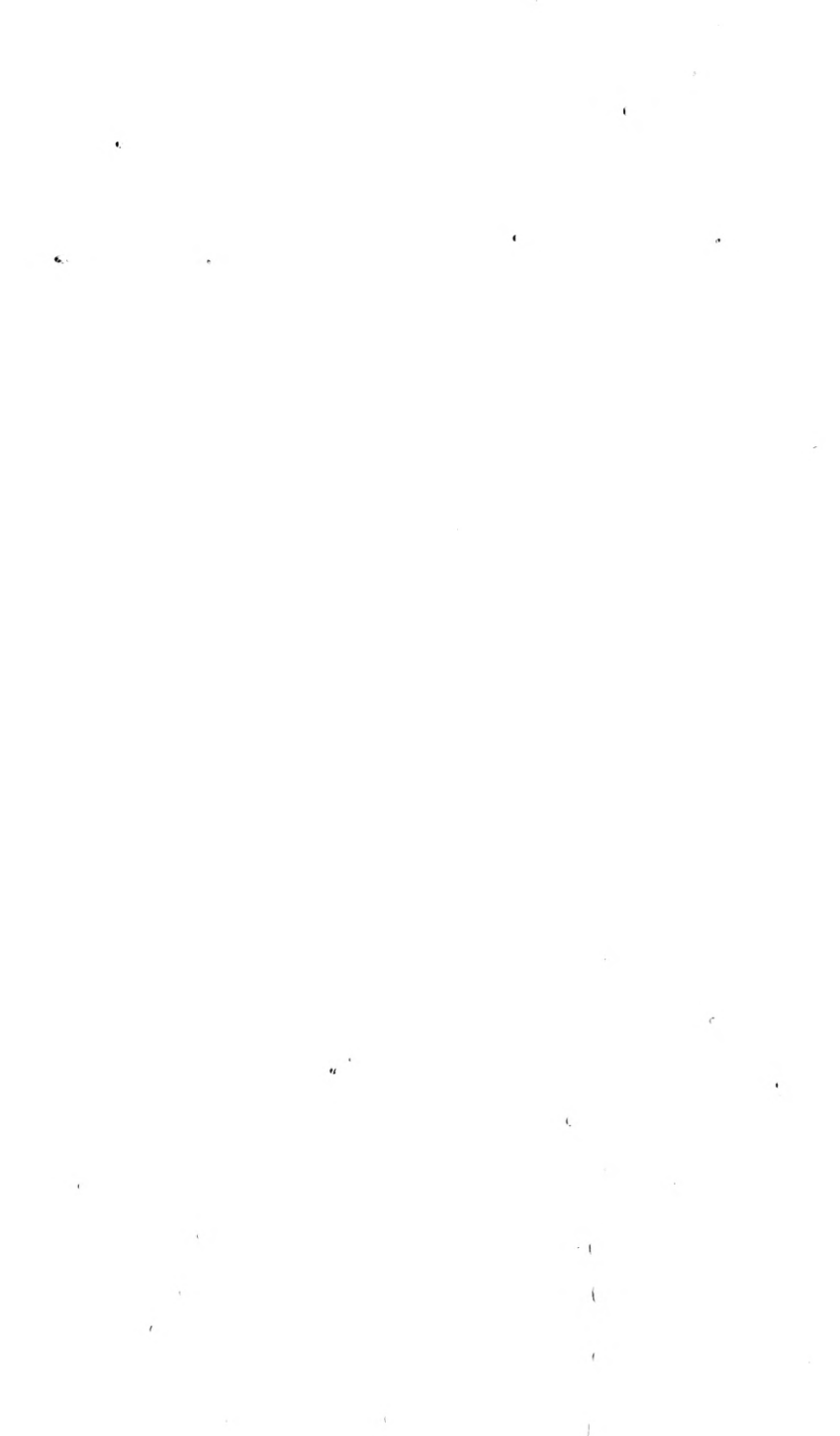
	The prize regalia was won for the first time by the same
Prize	Lodge (No. 75) which increased its numbers
Regalia.	from 79 on 30th September 1905, to 308 on
	30th June 1906, an increase of 289.87 <i>per cent.</i>
	The prize gavel and block were won for the same period by
Prize	"Tugela" Lodge, No. 37 with the average mem-
Gavel.	bership of 49.25 being 21.22 <i>per cent.</i> of the
	total number of Officers, Warrant Officers,
	N. C. Officers and men in 14th Battery, R. F. A., to which the
	Lodge is attached.

This last year has seen a marked increase in interest and enthusiasm in our Order, and it is sincerely to be hoped that the emulation and energy (partly, no doubt, incited by the competition for these prizes) will continue and increase, so that the coming years may see a great and increasing advance in the numbers and influence of the Grand Lodge of India.

STATISTICS.

*Membership under the Grand Lodge of India, as reported
at regular sessions.*

Session.	Year.	Lodges.	Members.	REMARKS.
1	1875	13	...	
2	1876	24	1329	
3	1877	60	2505	
4	1878	...	...	{ January, postponed to Sept. same year.
5	1878	66	1574	Secession.
6	1879	65	1514	Afghan War.
7	1880	74	1979	Do.
8	1881	92	2266	
9	1883	112	3215	
10	1884	75	2214	G. L. Madras formed.
11	1885	79	2536	Burmese War.
12	1887	86	3359	Reunion.
13	1888	111	3502	
14	1890	108	3573	
15	1891	109	3855	
16	1893	113	4275	
17	1895	114	4350	
18	1897	110	3367	Chitral, plague, &c.
19	1899	94	3416	Tirah expedition, 97-8.
20	1900	90	2555	Transvaal.
21	1901	97	2533	{ Transvaal and China, Burmah to G. L. Madras.
22	1902	70	1490	{ No returns published. This is approximate, from subse- quent returns.
23	1903	67	2122	
24	1904	80	2360	
25	1905	82	2274	
26	1906	84	2807	



CHAPTER IV.

OBJECTS OF THE ORDER.

The International Order of Good Templars is a Worldwide
Object. Temperance Brotherhood. Its main object is to secure personal abstinence from the use of all intoxicating drinks as a beverage, and the prohibition of the manufacture, importation and sale of intoxicating drinks. Its
Aim. great aim is to secure a sober world, whose people shall be free from the blight of intemperance, and in whose commerce no intoxicating liquors shall have a place.

There are two essential qualifications for membership in
Membership. the Order :—(1) belief in the existence of Almighty God ; and (2) willingness to take the Good Templars life long pledge.

The life long pledge of the Order is, “No member shall
Pledge. make, buy, sell, use, furnish, or cause to be furnished to others, as a beverage, any Spirituous or Malt Liquors, Wine, Cider or Toddy, nor use any intoxicating drug such as Ganga, Charas, Opium ; and every member shall discountenance the manufacture, sale, and use thereof in all proper ways.” This pledge is not to be regarded as an oath, but simply as a promise, the faithful observance of which is an obligation. It is represented to every candidate for membership as being “earnest in its nature, imperative in its requirements, and life long in its duration.” Every Good Templar is thus personally pledged to total abstinence. In addition to this he may not make, buy, or sell intoxicating drinks as a beverage. He cannot himself furnish, or be responsible for the furnishing of intoxicating drinks to others as a beverage. Moreover, he is required in every way to discountenance the manufacture, sale and use of these drinks, actively as well as passively using all the influence he

may possess as a man, a householder, a citizen, or as occupying any representative position in the direction of abstinence or prohibition. He is expected to do this both publicly and privately, letting it be known unto all that he is a Temperance Reformer, who, on principle is opposed to all that makes for intemperance. Never be ashamed to be known as a "Good Templar," and never do anything that will disgrace a Templar's Name. In addition to this "pledge" each Good Templar promises (1) to render cheerful obedience to all the laws, rules, and usages of the Order.

Order, it being explained that none of these "conflict with any duty, Christian or otherwise"; (2) to keep Secret the private work and business of the Order, (3) to act in a brotherly way to his fellow members neither knowingly wronging any of them, nor allowing them to be wronged; and (4) to do all in his power to promote the good of the Order, and to advance the cause of Temperance.

Good Templars desire to share with others the benefits and blessings they enjoy. They endeavour by all the means known to an enlightened philanthropy to spread temperance truths, and to secure to their principles the adhesion of all classes of the community, so that they may leaven the whole body politic. This, combined with the fraternal interest taken by Good Templars in their associates; the weekly Lodge Meetings for temperance education and social intercourse; the visitation of the sick, the wavering and the lapsed, shows the Order to be founded on the great Christian principle of doing good to all men according to opportunity.

All classes are welcome to the Order—all sorts and conditions of men—young and old and middle aged, without distinction of race, sex or colour. As our "GENERAL RULE" states:—

Who we
welcome.

No person can be admitted to membership in this Order unless he believes in the existence of Almighty God as the Ruler and Governor of all things and *is willing to take our pledge for life*. Under this rule we welcome all classes to our Order—THE YOUNG, that we may save them from falling into the snares of the temptor; THE INEBRIATE *who earnestly desires to reform*, that we may assist him to break the chains of appetite that bind him to the car of ruin; THE MORAL AND SOCIAL, that by uniting all these elements of society, we may better advance the cause of Temperance and Morality.

The young.—There is a special division of the Order for boys and girls. (*Vide* Chapter VIII.) They are trained in "Juvenile Temples." The Order has recently made

special provision for young people above the Juvenile age by the establishment of "Junior Lodges," with their own ritual and organization. In the Juvenile Temple the children are also taught to abstain from the use of tobacco, as well as to refrain from the practice of gambling and the use of profane language. But in the adult division, there is a large number of young people connected with the Good Templar Order, who do not know the taste of intoxicating drinks. They are taught that Science, History, Experience, and Scripture, unite in demonstrating that it is right to abstain from the use of drinks, which are injurious to the human system and to oppose the traffic in which is the chief acknowledged source of pauperism, vice, crime, disease, lunacy, and premature death. War, pestilence and famine have been the scourges of the human race, but it is admitted by competent authorities that the miseries caused by intoxicating drinks exceed those of all three combined. Good Templars therefore, try to save the young people of all lands from falling into the snare of this tempter.

The inebriate who earnestly desires to reform.—The acquired appetite for intoxicating drinks is a terrible bondage. It has been aptly designated "The devil's chain." Only those who have tried to escape from it know the strength of the hold which the drink habit acquires over a man or woman. Its victims think that they can easily give up drinking and live without indulgence. But a terrible struggle is often necessary when they try to escape from its thralldom. They need a strength greater than their own—the strength which God alone can give, and does give, to all who, desiring deliverance, seek it in the right way. But they need that encouragement and support also which comes from human sympathy; and the Good Templar Order has been the means of assisting many to break the chains of the appetite for strong drink.

The Order is not an association of reformed drunkards, as some people have imagined. Some of the best men and women in the World have been, and are connected with it. They are in the Order because they find in it opportunities to do good to others and to get good themselves. Every Lodge might be a far more powerful instrument for good than it is, if the Christian people in the neighborhood would associate themselves with it. *But "Good Templary is what its members make it by their earnest, faithful lives."* By the union of all the different elements of society in the Order, the cause of Temperance and morality would be greatly advanced.

Moral & Social
Elements.

The position of Good Templars in regard to the use and sale of intoxicating drink admits of no compromise. Alcoholic liquors as a beverage are to them a poison and an enemy. Good Templars abstain not only because it is expedient but because it is right. It being wrong to drink alcoholic liquors, it is essentially wrong to sell them, therefore Good Templars disapprove of and condemn the whole licensing system. The aim of their efforts is Total Prohibition. They oppose all attempts to make the traffic more respectable such as "High license," "The Municipalisation of the traffic," etc. But in harmony with the prohibition policy of the Order, they oppose attempts to increase the facilities for the public sale of intoxicating drinks, and they support every movement which seeks to lessen the time during which licensed houses are permitted to carry on their deadly work, and they approve of the entire abolition any sanction for the sale of intoxicating drinks.

Good Templars also consistently and earnestly support the demand for premissive power to be given to the people to veto the common sale of intoxicating liquors. But the goal of their efforts is an imperial enactment or constitutional amendment absolutely prohibiting the sale of intoxicating liquors as a beverage. Till this is secured they hold that those whose duty it is to administer the laws should be selected and supported primarily because they are "good, honest," citizens who will, in the fear of God, do justly, and be "a terror to evildoers and a praise to them that do well," and further, till prohibition is the law of the land there must be no relaxation of assiduous efforts to reclaim inebriates, protect the young and educate the community.

Our principles, first formulated in the year 1859, are thus set forth in

THE PLATFORM OF THE ORDER.

- I. Total abstinence from all intoxicating liquors as a beverage.
- II. No license, in any form, under any circumstances, for the sale of liquors to be used as a beverage.
- III. The absolute prohibition of the manufacture, importation, and sale of intoxicating liquors for such purposes; prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.

- IV. The creation of a healthy public opinion upon the subject, by the active dissemination of truth in all the modes known to an enlightened philanthropy.
- V. The election of good honest men to make and administer the laws.
- VI. Persistence in efforts to save individuals and communities from so dreadful a scourge, against all forms of opposition and difficulties, until our success is complete and universal.

At the Grand Lodge Session of the Grand Lodge of Minnesota, U. S. A., in 1858, held in the town of Hastings of that State, a Committee consisting of Bros. Rev. John Quigley, W. B. Reed, F. A. Williamson and two others whose names have not come down to us, were appointed to formulate a declaration of principles for the Order in Minnesota. Bro. Quigley has been credited with the authorship of the Platform and while the greater part of the honour doubtless belongs to him, nevertheless the published report of that session gives credit to W. B. Reed as author of the second Article of the Platform. Bro. Reed is the only living member of that committee to-day (1906). He cannot recall after the lapse of so many years the authorship of the other articles but thinks Bro. Quigley wrote them.

The Platform was adopted as presented by Bro. Quigley, chairman of committee, without change, and the following year was presented by the representatives of the Minnesota Grand Lodge to the Right Worthy Grand Lodge at the Indianapolis (U. S. A. Session 1859) and adopted by them without change as the Platform of the Order throughout the world. It is a notable fact that no organization has ever been able to improve upon the Good Templar Platform.

The Order is compact and highly organized. Membership is voluntary but obedience to the laws, rules, and usages of the Order is compulsory.

- (1). The Subordinate Lodge:—This is the foundation of the Order. It is "Subordinate" to the representative bodies afterwards enumerated. Every Good Templar must be a "good standing member" in a Subordinate Lodge, i.e., he must have been admitted to, and maintain his membership in it, paying the small weekly or quarterly fees, and keeping inviolate his abstinence pledge. Good Templar statistics take account only of those who keep up active member-

ship. Each Subordinate Lodge meets weekly (and may adjourn from night to night if necessary) to receive and initiate new members, for fellowship and social intercourse, to give instruction in Temperance truths, and to plan work in furtherance of temperance. The Order teaches that it is a holy work to protect the sober, to reform the drunkard, to lessen the woes and afflictions entailed upon our race by intemperance, and to suppress the traffic in intoxicating drinks.

- (2.) The District Lodge :—Experience has shown that it has not been possible to work the system of District Lodges in India (*vide* page 50.)
- (3.) The Grand Lodge :—(Corresponding to a National, State, or Provincial Legislature) is the Good Templar Parliament of the Order for a Country or State. It is composed of representatives from the Lodges elected according to the rules laid down in our Grand Lodge Bye-Laws, and meets annually to receive reports of the condition and work of the Subordinate Lodges and Juvenile Temples, and seeks to direct, encourage and stimulate the members to the best, the most approved, and successful means of carrying on the work of the Order. To consider and adopt such measures as may be thought desirable for the conduct and extension of the Order, to review the work of the past year, elect officers, etc.

As a rule, each Subordinate, District and Grand Lodge works under a uniform code of laws called “constitutions,” under which each Lodge has the right to make Bye-Laws for the regulation of local matters. Generally speaking, the local Lodge meets weekly, the Grand Lodge annually, and the International Lodge at intervals of two or more years.

- (4.) The International Lodge is the highest Court of the Order. It is a Worlds Convention, meeting triennially in such town and country as is decided on at the previous meeting. It is composed of representatives from Grand Lodges in all parts of the world. It is the final Court of Appeal, and enacts general laws for the government of the Order throughout the world and has original jurisdiction and authority over the whole Order.

The Good Templar Order not only protects the young, pure and virtuous, but also has been the means of reclaiming many from drunkenness and misery ; of instructing, encouraging and strengthening its members, educating them in true temperance principles ; creating and fostering a healthy public opinion in favour of abstinence and prohibition ; and training thousands for Active Service, not only in the Temperance movement, but in every philanthropic, benevolent, and Christian work of usefulness. Tested by its fruits, the Order deserves the sympathy, the support, the fellowship and the best services of all who desire to promote the well-being of their fellow-men and the glory of God. All such are cordially welcomed into the Order, assured that in it they will find one of the best Agencies for the promotion of personal and national sobriety, and for the protection and training of the young in the principles and methods of temperance reform.

CHAPTER V.

DEGREES, WHAT THEY ARE AND WHY REQUIRED.

The first query in the heading of this chapter, "what are [Good Templar] degrees" is plainly answered in any modern English Dictionary—"DEGREE, a grade or step, one of a series of advances, rank, a mark of distinction," for this exactly describes the degrees in our Order. We may therefore proceed to the second query, and show their utility; or the necessity for, and advantages derivable from, these degrees. Many societies for the promotion of total abstinence have degrees amongst their members, although that word may not be used; for example, we may instance the Royal Army Temperance Association, which awards medals to its members according to their period of standing therein.

The question may arise, why should Temperance Societies have these degrees or rewards for periods of membership, when other societies—Literary, Scientific, Charitable, Athletic, etc.—find no need for them. The answer lies primarily in the origin and purposes of the Temperance Societies; and in regard to the Good Templar Order we must also consider its organization and methods of work.

Put briefly, then, the first object of most societies for the advancement of temperance principles, is to reclaim the fallen, and save others from falling. "To reclaim the fallen"—only those who have themselves fallen into the thralldom of intoxicating liquors, can ever fully realize the meaning of that term! Even in the slavery of drink there are degrees. The first is the initiatory stage, where the man (or woman or child) is introduced to the very occasional use of intoxicants, and thinks it manly or fashionable to drink a little. Then comes the second degree—seductive and enticing, when the victim likes drink for its own sake, and its use becomes more frequent. Thirdly comes the habitual use, when the drinker still thinks he could stop if he liked, but finds the desire for intoxicants has so increased that to dispense with his usual glass causes consider-

able discomfort.' After this, the victim becomes a slave, and is initiated into the deeper degrees of drunkenness, vice, 'disgrace, ruin, crime—which so frequently culminate in a felon's cell or in a drunkard's grave.

Now when the Templar Order or other Total Abstinence Society, reclaims the victim from any of these stages, he must be helped to make an absolute renunciation of the beverages he thought so pleasant, involving a total change in many of his habits. Surely it is fitting that some reward or recognition should be accorded to such a one, who succeeds in the struggle, and keeps his enemy at bay for a month, three months, a year, and so on. Nations and monarchs bestow decorations and promotion on those who fight their battles—destroy a fort—capture a town. It was not a temperance fanatic who said "He that ruleth his own spirit is greater than he that taketh a city!" The author of that sentence knew human nature better than we can know—at best, a man can hardly know *himself*—yet any thoughtful person will admit that the hardest fight to win, is against one's own evil nature, one's own weaknesses, appetites and passions. And so, when a reclaimed drinker has maintained and succeeded in such a warfare for certain lengths of time, we confer upon him certain degrees, of which the outward sign is a different colour in the regalia he is entitled to wear—"a grade or step, a mark of distinction"—which reminds him of the progress made so far, and encourages him to still "fight the good fight" for his life, and for his immortal soul. But if the degrees were conferred only on reclaimed drunkards, they would brand a member throughout his connection with the Order; hence the degrees are conferred on all members (on application) when they have served the prescribed periods.

But the degrees are not only an indication of the length of time a person has been a Good Templar. At his initiation, in the first degree, every member is forcibly reminded of the lessons which Scripture, Nature and History teach regarding the uselessness and mischievousness of strong drink. As he advances through the other degrees, he is taught the beauty of truth and faithfulness; he is reminded of the words of Paul—"If I speak with the tongues of men and if angels but have not LOVE I am become as a clanging cymbal; if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but have not LOVE, I am nothing; If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not LOVE, it profiteth me nothing;" and the Templar is taught that this love should not only extend to

his own circle of friends, or to his own religion or nationality, but to the whole brotherhood of man—brothers, in as much as all have one Father on High. And thus the Templar is trained and promoted by degrees, until in the highest degree every worthy member is *consecrated* to work for God in the redemption of all mankind from the course of drink—to

“.....strive to win
Gems for the Savior's crown.”

The necessity for these degrees was early recognized by the founders of the Order. They can never have imagined that the society they were organizing would one day have its membership in every quarter of the globe, but they were doing God's work, and “builted better than they knew.” The records of those early days are not very perfect, but within a couple of years of the Order's inception we find it had in use the first or initiatory degree of Heart, which taught man's duty to himself; the (second) degree of Charity, which inculcated his duty to others; and the (third) degree of Royal Virtue, which emphasized our duty to God.

The extension of the Order to all of the United States and Canada, and across the Atlantic to nearly every country in the Old World, has necessitated great changes in our methods since those old degrees were introduced; and although their teachings have been to a great extent retained, most of the degrees now take the form of honorary membership in the higher representative bodies of the Order. The Supreme Court is the International Supreme Lodge, comprising representatives from the Grand Lodges. The latter cover one country or state, and are usually composed of representatives from District Lodges; and these consist of representatives from each of the Subordinate Lodges in each county or similar division. The voting membership of the higher bodies must obviously be restricted on a proportionate representative basis, but members who have served a certain period or held certain offices in one, are eligible to become *non-voting* members in the next higher lodge.

This is the usual arrangement, but in some countries there are variations according to local circumstances. Under the Grand Lodge of India, for instance, it has been found impracticable to work District Lodges, and the Grand Lodge is composed of representatives from the Subordinate Lodges, but the District Lodge degree is retained as a step to the Grand Lodge, and to maintain the uniformity which exists throughout the world. In some countries (including India) a degree is still retained, between the Subordinate and District Lodge

which is a degree pure and simple, as first described. In India, therefore, the degrees are as follows:—

The First, Initiatory, or Subordinate Lodge Degree.

The Second, or Degree of Fidelity.

The Third, or District Lodge Degree of Charity.

The Fourth—Grand Lodge Degree (of Justice.)

The Fifth—International Lodge Degree.

It is clear, then, that the degrees are marks of greater experience, interest, and ability in our fight. *Experience*, because they can be attained only after due probation; *Interest*, because none are compulsory, and an indifferent, lukewarm member might remain in the Order for years, without getting beyond the first degree; and *Ability*, because the teachings of the degrees in themselves make one stronger and better fitted to carry on the work, and also because members must have attained certain degrees before they are qualified, or allowed, to hold certain official positions.

But the higher degrees also involve greater responsibilities and duties, and if these are not realized, the conferring of degrees only creates wrong and sets up undue barriers between the members. It is natural and right that the younger and less experienced members will regard those of a higher degree as examples to be followed, and as persons who should know all about the business and procedure of the Order. Members, therefore, while being encouraged and incited to take the degrees as soon as eligible, should also be reminded that in the higher grade they must show a good example to the younger members—in attendance at the meetings, in interest in the work, in cheerful obedience to our laws and usages, in prompt and correct performance of business, in curtesy and charity; and the higher the degree attained, the more careful must the members be, that their conduct and example both in and out of the Lodge shall be beyond reproach, and such as shall train up the younger members in the way they should go.

For information as to the probation or qualifications necessary to attain the different degrees, readers are referred to the Constitution and Bye-Laws of the International and Grand Lodges (*vide* Appendix B).

We may here make a passing reference to the Educational Degrees, which are earned by periods of study of Temperance and Good Templar text-books (covering the historical, scientific, biblical, social and political aspects of the drink question and temperance reform) and by passing the examinations prescribed by the International Supreme Lodge or by the Grand Lodge of India. Full particulars of these educational agencies and degrees are given in Chapter VII, and Appendix C.

CHAPTER VI.

TEMPERANCE EDUCATION.

The necessity. At the very commencement of the Temperance Reform movement, the need of Scientific Temperance knowledge was manifest. With but few exceptions the leaders of the movement were of opinion that a pledge against the use of distilled liquors was all that was necessary and would prove a panacea for intemperance. It was considered unnecessary to absolutely prohibit the use of fermented liquors, but those who signed the Temperance pledge were not allowed to take them in excess.

We are apt to smile at such old fashioned notions, yet Rome was not built in a day; the old "moderation" pledge was the immediate forerunner of the Total Abstinence movement.

At the opening of the twentieth century we find the alcoholic and other narcotic habits of the civilised races to be the greatest hindrances to human progress. A close study of these habits shows that they are usually begun in ignorance of the power of alcoholic drinks when taken even in moderate quantities to create the uncontrollable and destructive desire for more. Alcoholism is exercising a widespread deteriorating influence. In every rank of life, and among both sexes of all degrees of development and culture, alcoholism in its many forms is prevalent, hindering, hampering and harassing progress.

The scientific study of all factors which by any means or in any way assist in making drunkards, is of paramount importance. We are all fairly well acquainted with the many evil effects of alcoholism, but many are still in doubt as to the manner in which the numerous exciting and predisposing causes of alcoholism exert their pernicious influence. Numerous morbid physical states, manifold derangements of psychological

conditions, widespread neglect of hygienic requirements and deep-rooted social and moral wrongs lead many to lapse into inebriety, a state which itself initiates, perpetuates, complicates, and multiplies the very agencies which serve as causes of the overthrow.

The need of education in temperance Truths is ever before us. The lecturer is frequently interrupted by the partisans of the liquor traffic with arguments which at times are most difficult to answer unless he has a thorough knowledge of his subject combined with unbounded enthusiasm and a heart-felt conviction of the righteousness of the cause; the sick patient is, or shall we say was? (as but few enlightened medical practitioners prescribe intoxicants now-a-day) often confronted with the problem of either obeying the doctor and so sacrificing his own conscientious scruples or remaining true to his convictions without being able to defend his action beyond the bare statement that he will not drink intoxicants; the friend is met by the arguments, custom, friendship, conviviality, etc., and the slum missionary, the modern Good Samaritan, when striving to stem that terrible torrent of sin, misery, cruelty, debauchery, and vice, found in the majority of large cities, is met with the argument that poverty, insanitary environment, bad housing, etc., causes drunkenness.

In the prevention of intemperance our knowledge regarding its production is indispensable. Much labour and enormous expense are now expended in mere symptomatic treatment of alcoholism. Endless effort is made to minimise the effects of inebriety. Time and trouble incalculable are devoted to the mitigation of the evils wrought by drunkenness. Elaborate precautions are taken to restrict the damaging influence of the dangerous drinker. Enterprise and ingenuity combine to alleviate the sufferings wrought by drink. Limitless forbearing and far-reaching sympathy are extended to the morally degraded and physically deteriorated victims. All this is undoubtedly good. But viewed from a biological standpoint, there is much in present day Temperance methods that is wasteful, and almost, one may say, foolish. While striving for the arrest of alcoholism and struggling for means to secure the restoration of individual alcoholics, it is necessary we should bear in mind the adage, 'prevention is better than cure.'

Is it possible to educate in Temperance truths those who are mentally and physically weak by reason of hereditary taint? If anyone were to ask us what we considered the one essential heritage for a child--the birthright of every child--we should answer at once a healthy body and soul. Position and wealth

may be gained afterwards. People are only just beginning to realise that hundreds of children are born every year who are denied their birthright, children who are born drunkards, born criminals, often born imbeciles, children so to say who are born twenty or thirty years old—for they can only anticipate a life of forty or fifty years, instead of one of seventy or eighty, owing to their inherited weakness of physique. Even educated people do not always realise the great importance of their children's heritage. All children must go out to fight the battle of life, no matter in what class of society they are born. Children do not always come to a bed of roses or a life of play. For the present we will only refer to those whose homes, such as they are, are in the slums of large cities. What, I ask, can be the future of the children who are cursed before they are born—the children who come weak in body and tainted in soul, whose welcome is a drunken curse, whose nursery is the bar of the public-house or gin-palace, and whose childhood ceases the moment they can crawl? Few seem to realize how much has been denied these children, and many are surprised at the ever increasing number of criminals and lunatics. Think of the mind of the slum child, stored with impressions of everything that is vile and dirty. Things we dare not speak of are common talk among these children. Daily the children live in the baneful atmosphere of lying, deceit, theft, drunkenness and misery, foul language and worse deeds. Can any sane man or woman expect them to grow up anything but criminals? Whose fault is it? Can we blame them? Is there no need of snatching them from the hot-bed of criminality? Answers can be supplied by any thoughtful person. Is it possible to rescue and educate them so that they may become respectable and useful members of the community? The life's work of the late Dr. Barnardo is the reply. But should this work be left solely to private philanthropy?

We will leave the slum child and turn to the children of the average British workman who works and earns his beer and drinks it. What of the child who brings daddy's and often mammy's beer from the handy, too handy, public-house? What of the foul language and disgusting scenes there met with and to which they soon become accustomed? What of the sips given the child as a reward for not spilling any of the precious Fluid? The seeds of intemperance thus sown often, too often, result in another drunkard. Of what use are Temperance Societies against such parental influence? It is a fact that in some cases the influence of Temperance instruction carries the day; better still, in some instances the child has influenced the parents and brought about a reformation in the home. But all children

do not belong to Temperance Societies. These Societies do not exist in every village, in every street of a town, and, as often as not, the parents will not allow their children to attend, with the result they grow up in total ignorance of the harmful effect of intoxicants and thus easily fall into alcoholic habits. Is it just and right that these children receive no education in those Temperance truths which will be of vital importance to them individually, as well as members of the community ?

Alcohol should be treated as a deadly poison to the rapidly growing structures of an infant. This is now recognised by the best medical practitioners. But some people, who see in alcohol a panacea for all ills, frequently resort to it as a means to assuage the aches and pains incident to infancy.

The widespread prevalence of alcoholism among women, especially during the reproductive period of life, is one of the most important factors making for racial decay. It should also be remembered that there is strong evidence to show that a suckling infant may be detrimentally affected through the toxic condition of the milk of its alcoholised mother. It would be unjust to say that any mother would thus wilfully injure her offspring; it is done owing to lack of temperance and hygienic knowledge. At the present time, when active measures are being taken to discover and remove all conditions making for deterioration of our race, it is most necessary for all mothers to realise the paramount duty of protecting their children by protecting themselves; and this can only be done by educating them with Temperance truths.

The children of the nation have an incontestible right to a direct and comprehensive education in the truths of modern hygiene and Temperance to guide their young feet in the ambushed walks of, what we term, civilised life. To refuse it to them is to be false to the solemn obligations of the present generation to its children who will soon take the places of those now on the fields of action.

We are at times asked where is the necessity to instruct people, particularly the very poor, in temperance truths? Some good people say, it is not of primary importance, but that we should first help them from poverty, give better wages, better houses, brighter environment, etc. But here again it is largely a question of cause and effect; and prevention is better than cure. While acknowledging that poverty and misery cause some to rush to drink to drown their sorrow as they say, yet it is the use of intoxicants that has first brought about that very condition of life they complain about. To prevent poverty we must strike at its cause. Statistics inform us that in the

United Kingdom alone, one out of every thirteen persons is at one time or another in a state of pauperism, necessitating public relief. No one can doubt that one chief source of the enfeeblement and demoralisation of a nation is its pauperism; and in seeking for the mainspring of this widespread poverty the testimony of relieving officers, masters and chaplains of workhouses, and other equally well qualified persons, is practically unanimous that drink and pauperism are intimately associated. Spurgeon said, when speaking on poverty in London—"I would not say hard words against poverty; wherever it comes it is bitter to all; but you will mark, as you notice carefully, that, while a few are poor because of unavoidable circumstances, a very large mass of the poverty in London is the sheer and clear result of profuseness, want of forethought, idleness, and, worst of all, drunkenness. Ah! that drunkenness; that is the master-evil. If drink could be got rid of, we might be sure of conquering the devil himself. The drunkenness created by the infernal liquor-dens which plague-spot the whole of this huge city, is appalling. No! I did not speak in haste or let slip a hasty word; many of the drink-houses are nothing less than infernal; in some respects they are worse, for hell has its uses as a divine protest against sin, but as for the gin-palace, there is nothing to be said in its favour. The vices of the age cause three-fourths of the poverty. If we could look at the homes to-night, the wretched homes where women will tremble at the sound of their husband's feet as he comes home, where little children will crouch down with fear upon their little heaps of straw, because the human brute who calls himself "a man" will come reeling home from the place where he has been indulging his appetites—if you could look at such a sight, and remember it will be seen ten-thousand times over, to-night, you would say 'God help us by all means to save some'. Seize the great axe to lay at the foot of the deadly upas-tree, and to work constantly with it till the huge trunk of the poison-tree begins to rock to and fro, and we get it down, and London is saved from the wretchedness and misery which now drip from every bow." This is no mere word picture, it is absolute fact and is as true now as when the famous preacher spoke.

It has generally been the custom for temperance workers to labour among the working and poorer classes only, mainly on account of the poverty and consequent hardship, cruelty and misery. But is the drink curse only among these classes? Is there no drunkenness among the richer classes? History tells us that kings, princes, noblemen, statesmen, clergymen, authors, painters, musicians, poets, architects, etc. etc. have

come under the fatal spell of alcoholism. Could the curtain be drawn aside and reveal the private history of many families high in social position, in culture, and even in the Church, the revelations of secret drunkenness would be as appalling as its open and visible exhibition in the streets and slums of our large cities. Glimpses of the far-reaching extent of this evil are occasionally afforded by the Police Reports; but only a modicum is thus brought to light. In a single slum lodging-house there were within a short interval of time, two officers of the army and navy, a physician, a clergyman, two university men, one of whom once kept a pack of hounds and succeeded to a large fortune, a master of a college and fellow of the Royal Society, and others from a similarly good station in life, all of whom had been brought to the last stage of degradation and poverty through drunkenness.

And what of the misery and woe, death and disease caused by alcoholism in some of the most magnificent mansions in the country, accounts of which, at times, reach the outside world through dismissed servants, or perhaps through a Police enquiry or the Divorce Court?

Some will ask where is the need of education here? These have had the best and most expensive education that money can obtain. Certainly they may have had an excellent education in general knowledge, but, was Scientific Temperance and Hygiene included in the curriculum? This subject has been neglected in our great public schools and universities where, if anywhere, it is needed most. These schools and colleges have the training of our future leaders, statesmen and rulers, men to whom the nation looks for guidance in all that pertains to National Government. Where, we ask, is Temperance education more necessary than in the great public schools, colleges and universities?

It is most desirable that from the earliest period of existence, the individual should be so protected, nourished, and trained as to allow of the establishment of such habits as shall counteract any tendency to lapse into habits of alcoholic indulgence. Habit is a potent factor of the etiology of intemperance. Habit is an unbreakable link in the chain which fetters many an inebriate. The directing and controlling influence of habit is too often overlooked when the action of prevention and restorative measures are under discussion. The alcoholic habit needs to be studied in its physiological aspect and investigated in its psychological bearings. The force of habit can be observed in every period of an individual's existence. Rightly directed, it is

a mighty power to protect from evil and direct towards good. Wrongly exercised, it may become an almost irresistible element in exposing to danger and alluring from the path of safety.

Constant contact with drink and its effects, and perpetual existence in an alcoholic environment have habituated us as a nation to the morbid. We frequently speak of the drinking habits of the people, and often lightly discuss the possibilities of reform, forgetting that these habits of alcoholic indulgence are deeply cut into the character of the race, and have a firm foundation in the warp and woof of our countrymen's mental and bodily constitution. The drink habit has gripped the people. Through long generations of drinking ancestors it has been welded into the fibre of our national life. The mighty force of heredity has to some extent held us captives; custom, tradition, method of life, manner of thought, public ceremonial, business procedure, political pursuits, domestic arrangements, and even religious rites have all lent their aid to rivet the galling yoke of the alcoholic habit on the neck of our race. Here again, 'prevention is better than cure.' It is exceedingly hard to break habit, once formed. If temperance education took its proper place in the curriculum of our schools, it naturally follows that, in a large number of cases, these habits would not so easily hold sway.

In 1904, a monster petition, bearing the signatures of 14,718 registered medical practitioners, was presented to the then President of the Board of Education, England. The petition stated that the signatories having constantly before them the serious physical and moral conditions of degeneracy and disease resulting from the neglect and infraction of the elementary laws of hygiene, urged the educational authorities to consider whether it would not be possible to include in the curriculum of public schools, such teaching as might lead all the children to appreciate at their true value, healthful bodily conditions as regards cleanliness, pure air, food, drink, etc.

Sir William Broadbent said that the great point was that the manifesto was practically that of the whole medical profession, and was purely a spontaneous one, and not the result of prolonged effort. Ignorance was the parent of suffering and ill-health almost as much as vice was; indeed, ignorance led to vice. This was particularly the case as regards alcohol, with respect to which, not merely ignorance but a large number of perverted ideas prevailed. It was desirable that this subject should be a compulsory one, though not necessarily a new subject for examination.

Where the medical profession is in favour of such education, but little can be urged against it. There is no single item in the curriculum of our public schools more necessary than that of Temperance and Hygiene. The object of our national education is to enable and induce the masses of the children to grow up crimeless and efficient citizens. It is held to be important that children should be so fortified by education that they shall neither deviate into crime, sink into pauperism, nor, what is far more common, become inefficient citizens. Does the education they at present receive so fortify them? To some extent it does. But, literally, in spite of the efforts of Bands of Hope, etc., for want of national teaching in the schools and colleges, millions of them will perish.

How can it be accomplished? The antidote for the indifference and ignorance displayed regarding the evils accruing from the use of intoxicants is prevention through the warning instruction contained in the scientific facts of the case. To be effective, such education must be as universal as the people, and must begin before the use of alcohol has become a habit. As the public school reaches the largest number beginning with the early years of childhood, it is manifestly the medium for conveying this instruction.

The question naturally arises, what is the best course to pursue! In this respect object lessons are proverbially the best for awakening interest and training the faculty of observation, and for the first steps also of reason. The children will have themselves, their food and clothing, and games as object lessons, and every item of information will be both useful and interesting.

The prevention of wrong physical habits and the intelligent formation of right habits is the main object of this study, hence it must begin with the primary classes and progress through the grades or standards with yearly additions of new matter that is adapted to the progressive comprehension of pupils, until the subject has been continued through the whole period of school life. Thus the guiding instruction will keep pace with the most susceptible habit-forming periods of childhood and youth.

In all schools athletics should be encouraged in every way possible, particularly by classes, and by open, free and fair competition between them. Health is the first necessity for success in every department of life; teach all our boys and girls that healthy bodies make healthy minds, and that good health makes cherry, chivalrous, and manly dispositions.

In connection with the subject of *Temperance* and *Hygiene* instruction in our schools, we are at once confronted with the fact that the curriculum, in the opinion of many leading scientists, is overcrowded as it is and the introduction of another subject would be most harmful. There is undoubtedly much ground for such a deduction, but is it really necessary to introduce another subject? Bible lessons are given in schools, why not a Bible lesson on *Temperance*? There is a great deal about *Temperance* in the Bible. Reading lessons are given daily, why not a *Temperance* reading lesson? History lessons are given, and history furnishes examples of intemperance. Physiological lessons, lessons on domestic economy, arithmetical problems by working out statistics, and in other directions almost all lessons might be made to touch on this great question of the lives and habits of the people, which really could be made to enter into every lesson taught if the teachers so wished. It is not a question of thrusting a new subject on the curriculum, but of instilling the principles of *Hygiene* and *Temperance*. The medical profession suggests the teaching should be indirect. It is better for such knowledge to 'filter in' so to speak and the best avenue for such education is through what is known as natural science and observation lessons.

If it is necessary to start at the very earliest with the teaching of the elements of *Hygiene* and *Temperance*, it necessarily follows that provision must be made to instruct the teachers.

The (British) Inter-departmental Committee on Physical Deterioration in 1903, in their report submitted the following recommendation:—

The education of adults on questions of *Hygiene* and *Temperance*, while perhaps not likely to be productive of quite so much good or so useful as the education of children, should not be neglected, and „this can be best carried out by *Temperance* Societies. In India, we are unable to do much from a political standpoint, but much good can be done, and is done, by moral suasion.

The dissemination of *Temperance* literature, distribution of tracts and pamphlets and the judicious use of the press is urged on all *Temperance* workers. This useful weapon, one may say the most powerful weapon in the hands of intelligent *Temperance* Reformers, has remained almost untouched in India.

Public meetings should also be held as frequently as possible. Good stirring addresses interspersed with well

rendered Temperance recitations, dialogues, etc. will be found most useful in furthering the cause.

Advertising place of meeting in the newspapers. Notice boards outside the Lodge-room or even notices on the door will attract attention.

Temperance workers should neglect nothing that will tend to bring the necessity of Temperance Reform more prominently before the general public. The people perisheth for lack of knowledge, therefore each and every Temperance worker, worthy of the name, should earnestly and carefully study every phase of the Temperance question himself, and endeavour, by all just means in his power, to impart the knowledge so obtained, to others.

What has been accomplished.—The chapter on Temperance History has given a general outline of the progress of the Temperance movement, but it may not be out of place here to give a brief summary of the provisions which exist in some countries for the teaching of Hygiene and Temperance:—

In some schools the teaching of Temperance and Hygiene is already included in the curriculum. On July 11th, 1904, the Medical Profession in the United Kingdom approached the Board of Education by deputation to Lord Londonderry, and presented a petition signed by upwards of 15,000 members of the Medical Profession, asking that this subject should be placed among the compulsory subjects of elementary education. The reasons for making this advance in social instruction were briefly summarised in the petition of the profession, and were warmly approved and supported by the press throughout the whole kingdom.

A large number of municipalities are endeavouring to educate public opinion by placing large posters on all the public notice boards in their respective jurisdictions showing the latest scientific facts regarding the action of alcohol, the evils accruing from the use of intoxicants and urging all inebriates to reform.

Temperance literature can be purchased at every railway book-stall in the kingdom, and no publisher or book-seller considers his stock complete without Temperance newspapers, tracts and pamphlets.

Instruction in Temperance is now one of the subjects in all schools in the British Army and the necessary text-books issued.

In Canada, with the exception of two provinces, hygiene and scientific instruction on the effects of alcohol are compulsory subjects in all public elementary schools throughout the dominion.

The British Colonies. In the two excepted provinces teaching on Temperance is given. In the Protestant primary schools of the Province of Quebec lessons upon Temperance and health are compulsory, while in the Catholic schools, instruction in hygiene is compulsory, beginning with the fifth year of school work. In the books on hygiene authorised in the Catholic schools, the ill-effects of the excessive use of alcohol is mentioned, but no special prominence is given to Temperance instruction.

In Victoria (Australia) teaching on health and on the nature and effects of alcohol is placed on the list of compulsory subjects taught in all the public elementary schools.

In the Colony of South Australia, teaching of Temperance is regularly carried out.

In Natal, instruction is extensively given in the primary schools on the laws of health and Temperance, these being included in the list of optional subjects.

In New South Wales, teaching on Hygiene and Temperance has recently been introduced.

Every one of the United States of America includes among its education laws provision for the compulsory teaching of Hygiene and Temperance. Further, the laws of the United States of America require the examination of teachers in these topics.

In addition, the laws enacted by Congress for all schools under Federal control, and by the Legislatures of fifteen States, specify that text-books on these topics shall be furnished for the use of pupils who are old enough to use books in other subjects.

The remaining States have no detailed laws regarding books, but specify that these two subjects shall be taught "as a regular branch."

Finally, the latest and best Temperance laws not only specify the *number of lessons* to be given as the minimum compulsory number, but also require a definite time and place in the school curriculum for their presentation. This is the case in New York and Illinois, whose united population constitutes more than one-fifth of that of the entire country.

The French Government has adopted the plan of circulating throughout the schools, barracks and post-offices, etc., of the country a document setting forth in a few well-written and cogent sentences the evils of indulgence in alcoholic stimulants.

In addition, a large number of municipalities have adopted the practice of putting up, in all prominent places within their respective Jurisdictions, large posters showing the evils of alcoholism and the benefits of Temperance.

Some years ago the Swedish Parliament decided that Temperance teaching should be given in all the board schools of Sweden. The Educational Department issues to the schools large coloured diagrams on the subject which it is obligatory to hang upon the schools' walls. In addition, the classes are provided with papier-maché models of the internal organs in their healthy state and in the state induced by drunkenness.

The Temperance teaching is given in two ways:—

(1). In the lessons on Hygiene.

(2). As a separate lesson entirely devoted to Temperance teaching. This is given to both young and elder children by their own class teachers.

Simple practical experiments are performed with alcohol at these classes, and the children express great interest in these lessons. The teachers themselves are trained, by means of special courses of health lessons given to them by doctors, these being amplified by books and other materials.

In Denmark, the training of school teachers on the question of temperance was initiated in 1894 by the issue under Government sanction of a text-book on "Alcohol and its effects." A copy was officially sent to each teacher, together with a circular, intimating that the Government expected the teachers, in view of the great importance of this subject, to exert themselves to the best of their ability in promoting Temperance. At present, courses of lectures to teachers are arranged, and the "Temperance Reading Book," issued in 1900, is now in use in many of the Danish schools.

In Holland, the Dutch teachers have for some years had a society, called the "Dutch Teachers' Association," for studying the alcohol question, and at the recent congress on school hygiene at Neuremburg, it was strongly urged that children should have more instruction on the Temperance question.

Though the position of Temperance and Hygiene teaching in Italy is at present at a low level, as in England, there is evidence of progress being made, local authorities especially interesting themselves in the matter. Thus, in Brescia, Temperance teaching is being at present advanced by the municipality ; four reading-books on the subject for pupils of the elementary classes and another for the teachers (written by Prof. Pasquali) having been distributed by the municipality to pupils and teachers alike. Moreover, masters and mistresses of elementary schools are being instructed by lectures on the subject.

The countries above mentioned are not alone in efforts to extend education in Temperance and Hygiene. Practically every civilised country in the world is doing something in this direction. Education is making rapid progress throughout the world and is the friend of every Temperance Reformer.

As Frances Willard once said :—"We have everything to gain and nothing to lose from free discussion, from experimental study of results, whether physical or financial, moral or mercantile, ethical or æsthetic. These are the hidings of power, the strong foundations on which, as on a rock, we have begun to rear the edifice of a clear brain—an edifice that shall extend and rise until it becomes the Pharos of humanity."

The strong barriers which confined the stores of wisdom have been thrown down and a flood overspreads the earth ; old establishments are rising, the inferior schools are introducing improved systems of instruction, and good books are rendering every man's home a school. From all these causes there is growing up an enlightened public opinion, which quickens and directs the progress of every art and science, and through the medium of a free press, although overlooked by many, is now rapidly becoming the governing influence of all the affairs of man,

- The smallest effort is not lost ;
 Each wavelet on the ocean toss'd,
 Aids in the ebb-tide or the flow ;
 Each rain-drop makes some flew'ret blow ;
 Each struggle lessens human woe.

(MACKAY).

CHAPTER VII.

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THE INDIAN TEMPLAR INSTITUTE.

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To be a successful Temperance advocate, able to convince the moderate drinker of to-day, one must be possessed of the knowledge of such facts as the most modern science has revealed in relation to alcohol, and to state the same in an intelligent manner, accompanied by the convincing influence of your own personality, and the only way to do this is by systematic study.

This was recognised by the Grand Lodge of India in 1899 at its nineteenth Session (Lucknow) and a Bye-Law was passed (and afterwards confirmed) authorising the election of a Grand Educational Superintendent (instead of Grand Electoral Superintendent, which office would be a sinecure in India.) Brother L. Medley was elected and held office for two terms when the office was abolished. At the Grand Lodge Session, 1899, the Templar Institute Course of Study of the Grand Lodge of England and United Services was adopted as the "Official" Course for members of the Grand Lodge of India while not interfering in any way with the International Course of Study.

A few members became students, sat for examination and passed, thus becoming graduates of this "Course." When the office of Grand Educational Superintendent was abolished no further effort was made in this direction until the twenty-third Session of the Grand Lodge, held at Lucknow, 1903.

At this Session the need of something being done to extend Temperance education was again brought before the Grand Lodge by a few enthusiasts, and a Committee was appointed to report on the subject before the close of the Session.

The Committee consisted of Bros. Hilton, Wheatley, Grieve, Allwright and Arnott. The following extracts are taken from their report:—

“We, your Committee on the general question of Temperance Education and Course of Study, beg to recommend, with reference to items 38 and 39 of the Digest of Business, that some member be appointed as an Official of this Grand Lodge to supervise the education of the membership, through the medium of the Official Organ or otherwise on all questions affecting the liquor traffic, particularly those affecting India, and also supervise the dissemination of Temperance truths in Sub-Lodges.

* * * * *

We further recommend that the proposed official be designated the “Educational Superintendent of the Grand Lodge of India,” but not to be installed as an Officer of the Grand Lodge, and not to serve on the Grand Lodge Executive. He is to incur no financial liabilities whatever, but actual expenses incurred on account of stationery and postage to be paid from the Grand Lodge Mission Fund.”

This report was adopted and Bro. Hilton was appointed as Educational Superintendent.

Immediately after this Session steps were taken to re-introduce the English Templar Institute Course of Study. Bro. Captain W. Webb, President of this Institute (who formerly held office in this Jurisdiction as Grand Secretary and G. C. Templar) very kindly gave every assistance possible, and in a very short time nearly fifty students' names were registered. Unfortunately, or it may perhaps be said, fortunately, the Grand Lodge Executive of England enhanced the fees for students of Grand Lodges other than that of England.

The whole question was dealt with by the Educational Superintendent's report to Grand Lodge at its Session in 1904, together with reasons for suggesting the discontinuance of the English Course and the institution of the Indian Templar Institute.

Extracts from the report bearing on this subject are here given:—

1. *Templar Institute Course of Study.*—Shortly after last Grand Lodge Session I wrote to members in all parts of the Jurisdiction anent a Course of Study, and, with but two or three exceptions, all were in favour of reviving the Templar Institute Course of Study of the Grand Lodge of England, as adopted at our Grand Lodge Session held at Lucknow in 1899. I communicated with the President, Templar Institute, and the result is, we have now 46 members enrolled as Students.

I much regret, however, to have to state that on 14th August, 1904, I received a letter from the President, informing me that the Executive of the Grand Lodge of England have decided to charge students from other Grand Lodges 50% in excess of

the amount paid by students of the Grand Lodge of England. As we are now already paying 33% in excess on account, of postage, money order commissions, etc., this will make a total of 83% in excess of Home rates, which is, of course, exorbitant. I have written home to this effect asking them to rescind such an unjust and, I think, foolish decision, at the same time pointing out that all those whose names were registered before receipt of the President's letter will only pay the old rate. I have refused to register any more Students for this Course of Study until I hear from the President again.

2. *Indian Course of Study.*—Some members have suggested a Course of Study for our own Grand Lodge and, personally, I see nothing against the suggestion, but rather, owing to the recent action of the Executive of the Grand Lodge of England, (paragraph 4 of this report) the reverse, as apparently it will be better than having to depend on another Grand Lodge. I suggest:—
 - (a)—That this Grand Lodge establishes an Indian Course of Study on similar lines to the Grand Lodges of England and Scotland.
 - (b)—That the President be the Educational Superintendent of this Grand Lodge.
 - (c)—That the Examiners be the President and two other members appointed by the Grand Lodge annually.
 - (d)—That the Course consist of three terms.
 - (e)—That Students be allowed to take two terms in one year.
 - (f)—That examinations be held half-yearly.
 - (g)—That the Text books be:—
 - “The Scientific Temperance Hand-book” by T. R. Cheshire, published at 3s.
 - “The Truth about Intoxicating Drinks” by E. R. Barrett, published at 2s. 6d.
 - “The I. O. G. T. : What it is and what it does” by Bro. J. B. Collings.
 - “Country Walks and Temperance Talks” by Dawson Burns, D. D., published at 1s 2½d.
 - (h)—That the fee for the first term be Rs. 4, for the second Rs. 2, and third Rs. 2,
 - (i)—That successful Students receive for the first and second terms certificates of proficiency, and for the third term a parchment or illuminated certificate.
 - (j)—That successful Students after the first term become “Associates of the Indian Templar Institute” (A. I. T. I.) ; after the second term “Members of the Indian Templar Institute” (M. I. T. I.) ; and after the third term “Fellows of the Indian Templar Institute” (F. I. T. I.).
 - (k)—That the International Supreme Lodge Literature Committee be asked to approve of this Course of Study, so that graduates of this Course may be eligible for the International Supreme Lodge Degree, (*vide* Art II, Sec. 2 of I. S. L. Constitution).

These suggestions were approved of by the Grand Lodge and thus the Indian Templar Institute became an accomplished fact; the Educational Superintendent becoming President.

Bros. Hilton, E.S., J. A. Browné, G.C.T., and A. Brown, G. Ch. being appointed as Grand Lodge Literature Committee, became the Examiners for the year.

During the year Bro. Browne, G. C. T., left the Jurisdiction, and Bro. Grieve, who became G. C. T., very kindly filled his place on the Examining Committee.

The first examination of students took place in June 1905. (Names of successful students are given at end of this chapter.)

The following extracts from the President's report to Grand Lodge in 1905 may be of interest :—

* * * * *

1. I suggest that in future the President is not a member of the Examining Committee, but should act as secretary and ex-officio member only. I think this is necessary as the Examiners should not know whose papers they are checking.

At last examination the papers came to me and I could not help but know whose papers I was checking, the other two members however did not know as I withheld names.

2. I must thank Bros. Grieve, G. C. T., and Brown, G. Chap., for so kindly assisting in the examinations and helping me during the term. My thanks are also due to these members who so kindly acted as superintending committees in the various stations in which the students sat.
3. The Course of Study has been approved of by the Literature Committee of the International Supreme Lodge, consequently graduates of the Institute are eligible for the I. S. L. Degree without office qualification, provided they have two years' Grand Lodge Membership.
4. Although we have 58 students on the roll, I would urge *all* our members to become students. I would also point out that *any* person may become a student, he need not necessarily be a member of the Order, our main idea being to disseminate temperance truths as much as possible.
5. I ask the Grand Lodge to allow the Institute to sell the Text Books to any person requiring them, as some members wish to obtain the books without actually becoming students. This, if adopted, will help to spread temperance literature as well as augment the Institute funds.

These suggestions were approved of by Grand Lodge. For the year 1905-6, the following members of the Literature Committee were appointed Examiners: Bro. J. M. Grieve, M.R.T., G.C.T., Bro. W. Waring, G. Treas., and Bro. G. Murray, G.D.M.

At the Grand Lodge Session in 1906, the President reported 70 students were on the books of the Institute.

At this Session, owing to Bro. W. Waring leaving for England, the Literature Committee was re-constituted as follows :—

Bro.	F. L. Hilton,	F.T.I.,	E.S.
,,	J. M. Grieve,	M.R.T.,	G.C.T.
,,	W. Webb,	A.T.I.,	G.S.J.W.
,,	Rev. B. W. Holman,	B.A.,	G.Chap.
,,	G. Murray,	P.G.D.M.	

During the month of October another 18 students were enrolled, making, on 1st November 1906, a total of 88 students.

It will be seen from the perusal of the foregoing that the object of the Institute is to extend Temperance Education, not to Good Templars alone, but to non-members as well. Notice of this fact has been published in 'The Indian Reclabite' as well as in our own Official Organ.

Anyone may become a student, all are welcome, abstainers and non-abstainers, as it is considered that the Cause and Order has everything to gain and nothing to lose by the careful systematic study of Temperance truths. We court enquiry, not fear it.

Each student is in possession of a schedule of study showing the portions of the Text Books that are to be studied in each term. The Text Books may from time to time be changed by the G. L. Literature Committee, who are Vice-Presidents of the Institute, and form an advisory board to the President, the latter being Chairman of the Committee.

The examinations are carried out on somewhat similar lines to that of the examination for 1st Class Army School Certificates, and are held during the last week in June and December of each year in each station where there are candidates.

A Superintending Committee of three members is appointed in each Station in which an examination is to be held, whose duty it is to see that the examination is conducted according to rules. The Chairman of the Committee receives the examination papers complete, from the President, the questions being sealed up in separate envelopes, one for each candidate, to be opened only in the presence of the

candidates at the time of examination. Three hours are allowed for answering the questions, during which time at least two members of the Committee must be always in the room. On the expiration of the three hours the Chairman collects the envelopes containing the answers from the candidates and which have been sealed up by them, and forwards the whole together with the certificate, a copy of which is given below, duly signed by the three members of the Committee.

Certificate :—

TO THE PRESIDENT,

Indian Templar Institute.

We hereby certify that the examination of students of the Indian Templar Institute held at.....on.....
.....190 , was conducted in accordance with the rules and that papers Nos.....are the unaided work of the students whose names they bear.

.....Chairman.

Date.....

..... }
..... } *Members.*

A copy of the instructions to candidates which accompanies the examination papers, is here given :—

INSTRUCTIONS. (PLEASE READ THESE CAREFULLY.)

1. Fill in your name, etc. carefully on the cover before beginning to answer the questions.
2. You must NOT write your name on the answer papers.
3. Answer one question, and not more than one; from each sections excepting Part III (or IV for 2nd and 3rd term students.)
4. You must not write your answers on the cover.
5. Before commencing each question, write down clearly its section and number thus—"Section A No. 1," and separate each answer by a thick line or wide space.

6. Students must not speak to each other, make use of any book or notes, or receive any assistance during the three hours allowed for the examination.
7. When you have finished, seal up your answers in the addressed envelopes and give to the Committee.
8. The marks to be gained by each answer are shown in brackets after the question.

On receipt of the whole of the papers from the various stations, the President detaches the cover from each set of papers, which are then only distinguishable by the number printed or written on each, and sends the paper to the examiners for allotment of marks. As the President retains the covers bearing the candidates' names, the Examiners do not know whose papers they are checking. On receipt of the papers from the Examiners the papers are returned to the covers, thus again identifying them and the candidates notified the result.

The whole Course and Examination is thorough, and anyone receiving the graduates diploma has to work hard; the main object being to make the "Course" really useful to the students both as Temperance workers and citizens, and the diploma something to be proud of.

Any person wishing to become a student may be enrolled on application to the President. If the intending student is already in possession of the necessary text books, he need only pay half fees for the first and second terms, but all must pay full fees for the third term.

List of successful students at examinations conducted by the Indian Templar Institute. The number in brackets against each name is the No. of the Subordinate Lodge of which he was a member. The names are shown alphabetically.

JUNE, 1905.

1st term.

(83) BRO. E. BAKER.
(46) „ C. BIRD.
(26) „ W. FOX.

(83) BRO. W. J. LAKE.
(33) „ A. RAYNER.

2nd term.

(These were formerly students of the English "Course")

(50) BRO. J. ASHTON.
(40) „ E. HUGHES.

(50) BRO. J. TAYLOR.

DECEMBER, 1905.

1st term.

(62) BRO. C. BOND.	|	(13) BRO. A. JARRETT.
(13) „ C. DUDERIDGE.	|	(62) „ C. G. SARGENT.

2nd term.

(83) BRO. E. BAKER.

3rd term.

(A former student of the English "Course")

(50) BRO H. T. HUTTON.

JUNE, 1906.

1st term.

(4) BRO. A. E. DAY.	|	(73) BRO. T. STABLES.
(42) „ J. McINTYRE.	|	(42) „ J. W. TAIT.
(57) „ A. MUIR.	|	(73) „ W. WHYTE.
(71) „ A. P. PARTRIDGE.	|	

2nd term.

(62) BRO. C. BOND.		(83) BRO. W. J. LAKE.
(13) „ A. JARRETT.		(62) „ G. C. SARGENT.

3rd term.

(83) BRO. W. J. LAKE.		(50) BRO. J. TAYLOR.
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CHAPTER VIII.

JUVENILE TEMPLARY.

Juvenile Templary is the branch of our work which aims at teaching the little children the principles and objects of our Order, and to protect them from falling into the snares of the tempter. It is necessarily worked on different methods to the adult lodges.

Many people say that Juvenile Templary is superfluous and that the world would be just as well off if there were no Temples, the world was just the same before Temples were introduced as it is now, then why should they exist? Well, in the first place, before Temples were started and no one had given it a thought that if the drink traffic was really to be totally stamped out, it must be done thoroughly and the root of the evil was the place to start at, and the root was the surroundings of the children while they were too young to help themselves, surrounded as they are by the habits of drink, and its attendant evils, no wonder they grow familiar with and follow the example of their parents, and it was gradually getting worse and worse until various societies formed Juvenile branches whose object was to instil into the minds of children the benefits of abstaining from alcohol. The Juvenile branch of the I. O. G. T., in addition to the pledge against alcohol, is also pledged against smoking, gambling and the use of bad language, truly if the innocent helpless little children could not grasp the full meaning of such a pledge, it would in time become firmly impressed on their memory and would never be forgotten. Some people say that smoking is not a vice, but just a simple habit that can easily be overcome. The Lancet in 1904, drew attention to the fact, that, "The evil effects of cigarette smoking—an indulgence by which the poisonous gas, carbon monoxide is introduced directly into the blood" are due largely to this poison.

It says that "One ounce of tobacco gives no less than one-fifth of a pint of pure carbon monoxide gas when smoked in the form of cigarettes, and probably as much or more in the form of cigars, or in pipes." This effect of tobacco smoke upon the blood appears to be of considerable significance, and it certainly proves that smoking in any form is injurious. Now for those who say it can be easily left off at will. Owing to the scarcity and difficulty of getting non-smokers in Indian Temples, it was deemed advisable to omit the pledge against smoking for adults, as it was comparatively easy for some to refrain from alcohol, gambling or profanity, but many could not stop smoking as they had become such abject slaves to the pipe, this proves that the habit of smoking once attained is nearly as hard to break as drinking, and Doctor Cole says, that, "Tobacco is more deadly to life than alcohol." The next vice in the pledge is gambling, the children are taught to look upon gambling as a proof of a selfish spirit, one that often leads to crime and ruin. It is said however, "What's bred in the bone, is born in the flesh," and if the parents of a child were addicted to gambling, that the child must inherit the same vice; perhaps that is true and we are not prepared to deny it, but if the child is systematically taught to look upon it as a sin, the chances are great that the tendency to gamble on the slightest pretext will be reduced. Gambling, too, has a very pernicious effect on many games which are not only innocent in themselves but really useful as a means of recreation; but the betting connected with them is bad. The Bishop of Hereford says:—"There has been a great extension of excessive gambling, and the vice and misery entailed thereby are very serious evils." And the Archbishop of Canterbury said:—"This practice was increasing and was a growing mischief."

The last but not least of the pledge is against profanity. "Guard thy tongue and guard it wisely," is a wise maxim, no mother would not be shocked to hear her little child uttering a curse but if uttered by the father, the word would not be noticed, yet nothing influences the children so much as example. No wonder that David prayed, "Set a watch, O Lord, before my mouth, keep the door of my lips," or that Jesus Christ called to him the multitude and said unto them, "Hear and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth this defileth the man."

We think that Juvenile Templary is doing its best to work according to the Divine will; when the Lord said, "Feed my Lambs" He did not mean that we should feed them with

food that destroys the body and corrupts the mind, or we should not read in another chapter of the Bible, these words, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Surely we as a Christian nation should endeavour to uphold the teachings of our Bible, and if we as Good Templars can teach the children some of those lessons which non-temperance parents neglect to teach, then we must plead that Good Templary is a real necessity and one that will do a great deal towards accomplishing that regeneration of the world for which our Order strives.

All children in the Juvenile Temples have to take the four-fold pledges, but adults may become Honorary Members by taking the three-fold pledge, the four-fold pledge is as follows:—"I promise that I will not drink cider, beer, wine, spirits, or any alcoholic or intoxicating drink. I promise I will not use tobacco in any form. I promise I will not use either profane or wicked words. I promise I will not gamble."

The three-fold pledge is similar, but tobacco is not forbidden.

District Superintendents, Superintendents and Assistant Superintendents need not be members of a Subordinate Lodge, but they must take the four-fold pledge in their Temple. A Juvenile Temple is governed by a Superintendent and Assistant Superintendent and an Executive Committee of four adult members. Should a Temple be affiliated to a Subordinate Lodge, the Lodge shall have power to elect one half of the Executive Committee; this Committee has power to remove the Superintendent for any misdemeanour, and to settle all disputes unless appealed against.

Temples are formed into a District which is under the supervision of a District Superintendent, and the whole of the Districts are under the ruling of a Grand Superintendent, to whom all appeals, doubtful questions, etc., are referred.

Tribute of anna one per member, adult and children, is paid quarterly to the Grand Superintendent.

At present there are few native Temples in India, but steps are being taken to make the teachings of the Juvenile branch more widely known among the native community; the motto of this branch is: "Truth, Love, and Purity" and the ritual contains nothing that can have anything but a beneficial and pure effect on the minds of the children, it is also a powerful

factor in keeping many adults true to their pledge in their Subordinate Lodge, the association with the innocent little children bringing out all that is noblest in their nature.

The three-fold pledge members are often denounced by the more bigoted but well meaning of our four-fold members, but were it not for these members the Juvenile branch in India would not be in such a flourishing condition as it now is. There are men and women who are sacrificing time, labour and money, which they can ill afford, on purpose to secure for the children the benefits they were denied themselves when young. May good luck and prosperity be the lot of these members whether three or four-fold pledge. Surely these who are working for such a holy cause, with such self-denying devotion will, in due course, reap the rich reward from the Master above when the time comes for each to stand at the Throne of Justice and give an account of his labours.

I. Get the petition form signed by at least ten boys and girls, between five and sixteen years of age, with the addition of at least four Good Templars, above sixteen, who are willing to become adult members of the Temple.

How to form a Temple. II. When the petition is duly filled up and signed, send it to the District Superintendent that it may be endorsed, and returned to you. When thus endorsed send it with the Charter Fee (Rs. 10) to the Grand Superintendent, who will at once forward charter supplies. With the charter are granted a set of five rituals, and a Superintendent's Manual, in trust for the use of the Temple.

III. If the Lodge to which you belong is willing to help the Temple, it will fix a convenient night for the opening, information of which should be sent to the District Superintendent (with one or two dates to choose from) who will either attend himself or appoint some qualified officer to institute the Temple.

IV. If the Temple cannot at first be in connection with a Lodge, apply for the use of some school, vestry or other room for the weekly meetings. As Juvenile Temples meet and close early, their sessions are generally over before adult meetings begin, except on the night of institution, when a longer time is required.

V. Any Lodges forming or adopting a Temple and contributing to its support, has the right of electing one half of the Executive Committee (consisting of not less than four in all) who must be or become adult members of the Temple taking the obligation and subscribing not less than Re. 1 per annum each

to the funds. They should be elected before the night of Institution. Affiliated Temples report quarterly to the Lodge with which they are connected.

VI. If the Temple be started independent of any Lodge, there must not be less than four Good Templars secured before the institution night, as adult members who could then be constituted as Executive Committee and proceed at once to choose from their numbers a Superintendent and Assistant Superintendent who must be a member in good standing and not less than twenty-one years of age.

VII. The parents and friends of the young Templars should be earnestly invited to the institution service, so that they may hear the principles and objects of the Juvenile Temple explained and thus become interested in the work, whilst seeing for themselves how pure and good the influence of the Temple must be.

VIII. Have the room arranged in the Lodge form with additional seats for visitors, and furnish the instituting officer with a list of names deemed suitable for the various offices. Adult members are eligible for office, as well as the Juvenile members, but should never be appointed except in case of absolute necessity.

IX. Each Temple fixes its own rates of contribution within the limits of the constitution.

X. The Treasurer should invariably be a member of the Executive Committee and he should pay no bills unless by order of the Executive Committee.

CHAPTER IX.

HOW TO ORGANIZE A LODGE.

At least ten persons must signify their desire to become members before a Lodge can be instituted. It does not follow that a Lodge should be organized whenever ten or more persons have signified such a desire.

Communities are found where ten members make a good foundation for permanent and successful work. If they are men and women of influence, integrity and indomitable energy and perseverance, and undertake the work of forming a Lodge with faith in its success, there need be no fear of results. Failure would be almost impossible with such spirits in the van.

In other communities, where such workers cannot be secured, success would not be assured with thirty or even fifty charter members. Persons of unstable, wild, and vacillating dispositions never make strong Lodges, no matter how many of them may become members. In most localities, twenty-five members at the institution of a Lodge would be better than fifty.

There are always some persons who unite with any Temperance organization without fully realising the extent of the labours and duties involved in membership. When these duties begin to press upon them their burden of responsibility, such members are found wanting, and drop out of the ranks. If most of the available material of a community has been incorporated in a Lodge at its institution, these losses cannot be made good, and even courageous members will feel despondent. If the recruits are plentiful, and new members are brought in from time to time, the places of the lazy and timid ones who drop out are filled with better members, and the Lodge really

grows stronger even while its aggregate membership continues the same as at the institution. Another reason for preferring the smaller number of charter applicants, is found in the fact that it is much more difficult to secure, from the larger number, strict conformity with our laws; take for example, two Lodges where no members have had previous experience in the work, the Lodge of fifty or more members will contain some persons who do not fully comprehend the necessity for the requirements of Good Templar rules and usage. Among so many, a slight deviation on the part of a single member from established usage, is less likely to be observed, and grows and spreads among the members until a general looseness and disregard of discipline pervades the whole Lodge.

The smaller number of members become more intimately associated, and a familiar interchange of ideas concerning Good Templar Constitutions and Laws, gives the thoughtless and weaker ones better understanding of the requirements and aims of the Order, and unites them in closer harmony with its spirit and design.

After a Lodge has been established for some months or years, the proportion of members who understand and will cheerfully obey its laws constantly grows larger. If the membership then increases, there is less danger; the loyal element will be able to maintain obedience to the reasonable requirements of established law and custom.

THE FIRST GREAT OBJECT,

In the organization of Good Templar Lodges is the advancement of the temperance reform. This purpose must be kept steadily in view; no other incentive will ever inspire the faith and courage that brings success.

No personal ambition should ever influence an officer to establish a Lodge where there is no reasonable prospect of its usefulness and permanence.

A Deputy may desire to present a good record of work done during the year, but he is utterly unworthy of his trust if he will permit this ambition to blind his judgment or silence his conscience.

Honest work will bring its sure reward; hasty ill-performed and dishonest work will only vex and finally break down the character of any man or woman who performs it. One solid Lodge that will live and work for years will be more creditable to its founder than half a dozen ephemeral creations, made to gratify ambition and selfish pride.

Any person interested in the work of our Order may procure from the Grand Secretary, a blank application for a charter ; or he may write one after the following form :—

International Order of Good Templars.

Grand Lodge of India.

—o—

We, the undersigned, inhabitants of.....believing the International Order of Good Templars, well calculated to extend the blessings of total abstinence, and promote the general welfare of mankind, respectfully petition the Grand Lodge of India of the International Order of Good Templars to grant them

A CHARTER TO OPEN A NEW LODGE

to be called.....Lodge of the I O. G. T located in*.....Province.....India, and under your Jurisdiction. We pledge ourselves individually and collectively to be governed by the rules and usages of the Grand Lodge. Enclosed is fee for charter and institution supplies, Rs. 20.

Having secured ten or more *bonâ-fide* signatures, the person who circulated the petition should enclose application and fee to the Grand Secretary and forward it on to G. C. T. for approval or otherwise. The G. C. T. will immediately arrange for a proper officer to institute the Lodge.

INSTITUTING.

When the required number of names have been secured, an evening will be appointed for institution. If it is convenient, the Deputy will secure the assistance of four or more well posted members of the Order on the evening designated.

When the petitioners and others have assembled, the Instituting Officer will call the meeting to order and state to those present that they are convened for the purpose of instituting a Good Templar Lodge. He should not make a long speech nor extended remarks, as the work before them, if properly performed, will require all the available time of a single evening.

The officer must not forget that kindness, courtesy, and gentleness, in dealing with the public, will accomplish far more than harshness or haughty assumption of authority.

When all have retired except those who are willing to proceed, a temporary Financial Secretary and one or two assistants if necessary, should be appointed by the Deputy, who

* In the case of moveable charters, say "Located in so-and-so Regiment," as the case may be.

transactions of 'the first meeting, and enter them in full on the permanent Minute-book of the Lodge. In addition to this, he should fill in the blanks in one copy of the Constitutions and Bye-laws, and paste this copy firmly into his Minute-book, where it can always be readily found and referred to. The blanks should also be filled in, 'in the Financial Secretary's Constitution and Roll-book.

The C. T. must appoint such standing committees to serve during his term, as the Bye-laws adopted may require. This may be deferred as well as a portion of the other business following the institution, until the next meeting, but no longer. It will then come up for consideration when "unfinished business" is called for.

Too much business must not be crowded into the first meeting. Close at a reasonable hour, even through some business be left over to receive attention at the next meeting.

SPECIAL INSTRUCTIONS TO DEPUTIES.

A few additional suggestions will be of service to those instituting officers who have had little or no experience and few opportunities for observation.

1st.—Be perfect in the un-written work. Be sure that the new Lodge thoroughly understands your exposition of it. Give them an opportunity to ask anything they may desire to know in regard to it.

2nd.—Give good instruction on all points of law and usage. Explain "Order of Business"; appointment of Committees on applications for membership, and duties of such committees; balloting on candidates and rejections; manner of addressing the presiding officer; the title of "brother" and "sister"; the exercises of "Good of the Order," and other forms and duties.

3rd.—Explain to the Secretary the correct method of keeping his records, drawing orders on the Treasurer, making out propositions for membership, and filling up blanks furnished by the Grand Secretary for quarterly returns.

4th.—Teach the Financial Secretary the proper manner of keeping his accounts, the manner of making out receipts for the money paid him for dues, fines or initiation fees; how to make reports at the end of the quarter, and other information regarding his duty.

5th.—Instruct the Treasurer in keeping his accounts, in making quarterly reports, in giving receipts to the Financial Secretary, for all monies paid to him by that officer, in paying

money only on the written order of the C. T. and Secretary, and then only when passed by a motion of the Lodge.

6th.—To explain to the Marshal how to make his report of property, books, odes, regalias, badges, etc.; and its condition at the end of each quarter.*

7th.—To instruct the Lodge Deputy in the duties of his office, give him the key to the un-written work, cipher, and explain its use; impress upon him the necessity for thorough study of the laws of order, and the decisions of the Grand and International Lodges.†

8th.—All the charter members entitled to receive the 2nd and 3rd degrees the same night (on payment of the usual fees) but if they do not desire to do so, at the least the Lodge Deputy should receive the degrees, so that he may be able to confer them on his members afterwards. Until he receives these degrees he should not be given the un-written work beyond the first degree.

9th.—Be master of the situation. Do not hesitate and appear in doubt. The responsibility of instructing rests upon the Deputy. Take that responsibility fearlessly. Do not wait for suggestions from those who are only becoming members. They may be totally unacquainted with the work. The future usefulness of a Lodge often depends on the thorough and vigorous pushing through of the work of instituting. Remember this and be prepared to take each step with firmness and promptness. Every member of a new Lodge looks to the Instituting Officer, and expects to find in him a model of correctness and precision in Lodge work. He should deserve this estimate. Successful instituting will then be assured.

The institution of each new Lodge should be reported without delay to the G. C. T., G. S., and D. D. A blank printed form similar to the following is furnished to officers by the Grand Secretary.

† The Duties of Lodge Deputies are explained under that head in Chapter XIII.

* For forms for keeping minutes and accounts, and for making returns, see Chapter X.

[*Instituting Deputies will see that this blank form is properly filled in and forwarded, immediately after they shall have instituted a Lodge, to the Grand Secretary.*]

International Order of Good Templars. Grand Lodge of India.

INSTITUTION RETURN of.....

LODGE No.....OF THE INTERNATIONAL ORDER OF GOOD TEMPLARS.

Station.....

District No.....

When organized.....

Night of Meeting.....

Name and rank of Instituting Officer.....

		SISTERS.	BROTHERS.
Number of Members Initiated	...		
Number of Members Admitted by Card	..		
TOTAL	...		

Officers for the Ensuing Quarter:—

.....C. Templar.	.....Marshal.
.....V.-Templar.	.....Guard.
.....Secretary.	.....Sentinel.
.....F Secretary.	.....Asst. Secretary.
.....S. J. Work.	.....Dy. Marshal.
.....Treasurer.	.....P. C. Templar.
.....Chaplain.	.....*D. G. C. Templar.

Signature and office of Instituting Officer.

We do hereby certify that we have carefully examined the above Return and find the same to be correct.

.....Sec.Chief Templar.

* Full address of Lodge Deputy:—

.....

.....

.....

If possible, the Instituting Deputy should attend each meeting of the Lodge for several weeks. If he cannot do this, he should find some well posted Good Templar from an adjoining Lodge who will attend in his place, and assist the new members to become familiar with Good Templar laws, rules and usages. Help of this kind is an imperative necessity in the beginning ; without it a Lodge is never really set at work. It becomes discouraged, it feels isolated, it feels neglected, it never comes into intimate and friendly relations with its Grand Lodge. If it grows, its growth is feeble. Its members lose interest and the Lodge ceases to exist. All this may be avoided by care in the beginning. That care should always be supplied.

A very pleasant and helpful plan of arranging visits, from neighbouring Lodges, is often adopted, by which means, nearly the entire membership of an adjacent Lodge attends a regular meeting of the new Lodge.

CHAPTER X.

—:O:—

CONDUCTING A LODGE.

In a new Lodge, with a membership wholly inexperienced in Good Templary, one of the first and most important enquiries will be, "What shall we do?" Unless this query receive a prompt answer from some source, a feeling of discouragement will begin to pervade the body. No unvarying rules covering all questions likely to arise, could be devised. A general suggestion may be made, which, if carefully followed by the members, will no doubt obviate many of the difficulties that will arise.

LET EACH OFFICER AND MEMBER STUDY TO ACQUIRE A THOROUGH
KNOWLEDGE OF HIS OWN DUTIES AND PREROGATIVES,
AND LET HIM CONSTANTLY STRIVE
TO PERFORM THOSE DUTIES
FAITHFULLY.

Lodge Rooms must be made as inviting as possible, so that they are more of the character of homes than of public assemblies. Often there is no ante-room. This is very much to be regretted. Every Lodge ought to make an effort to get a real ante-room where the candidates can be received. This room should also be used for keeping the working materials (stores, books, regalia) and a place for the meetings of committees.

Membership. No candidate ought to be admitted unless the Lodge has carefully considered if there is a probability of his remaining in the Order. To give a solemn pledge in a Lodge for life is an act of great responsibility, and it ought not to be unadvisedly taken by anyone. But it is a matter of no less responsibility on the part of the Lodge which demands such a pledge of a person. Nobody should be beguiled into giving such a binding pledge merely to obtain one more

member in the Lodge. A statement of the more essential of our laws, which the candidate must pledge himself to obey, ought to be presented to him. When we demand from candidates a pledge for life, it is our duty carefully to prepare and enlighten them, and to ascertain that their intentions are earnest and true. The duty to take care of the poor victims of drink devolves naturally upon us, and must be attended to; but not by carelessly admitting them as members into our Lodges.

The Initiation must be conducted with great care, else it will only counteract its purpose. At once, from the moment the candidate is received in the ante-room, he must feel that kind hands are leading him to an important event in his life. Everything that meets him in the Lodge should be calculated to impel earnest reflection, and increase his sympathy for our work. The words of the ritual must come from our hearts to be able to reach the heart of the candidate. It must not be thoughtlessly recited. The firm determination of the lodge to enlist the candidate for our life-struggle, ought to shine in the earnest and resolute glances of the Officers; and the pressure of the hand that is given him should be a confirmation thereof. The Chief Templar's instructions before the candidate is admitted, must be literally obeyed—especially the clerical officers must cease all work—so that the candidate shall observe the attention of every member, and that there is nothing of more importance than his initiation.

A really good Lodge never rests content in this respect, but is always striving to improve the solemn act of Initiation. At the beginning of every quarter the officers should have an instructive meeting and a discussion on how this ceremony may best be rendered, and in general the best means of conducting the Lodge. The C. T. should have the consent of the Officers in an honest attempt to conduct the business of the Lodge, and a promise of their co-operation in maintaining order. The Chaplain should be instructed to have a portion of Scripture read at each Lodge meeting, and the Guards should see throughout the quarter that the ante-room is kept entirely free of loiterers, who frequently make it quite a trial for other members to pass into the meeting. Officers themselves should set a good example in the way of maintaining order, and refraining from all conversation, while other matters claim their attention. The members generally should be made to understand that singers, reciters, and speakers on any subject, have usually sensitive feelings. And finally, and perhaps most important of all, in the transaction of

business let there be no manifestation of rudeness towards a fellow-member, no bitterness shown to an opponent, and to every one bear a smiling face, a courteous consideration for the failings of others, and, best of all, a heart filled with charity which "suffereth long and is kind."

Every society contains one or more of those obnoxious individuals who assume to know just what every body ought to do, and who constantly seek opportunities to display that knowledge. Such persons will cause little uneasiness to the officer who knows what is right, and does his best; but for the careless officer who takes no pains to learn the duties of his position, the meddler is apt to cause much trouble and annoyance. Properly conducted, a Good Templar Lodge is not only a school of morals and total abstinence, but a practical education in many other directions, fitting those who are attentive to its lessons, for wider usefulness in almost any sphere in life in which they may be placed.

To assist each officer and member in attaining the best ideals in the government and conduct of his Lodge, brief outlines of the duties of each position are given. Aside from the performance of the specific duties enjoined by our laws and usages, good common sense will be the best guide in the many emergencies that arise, and which could not be foreseen and described.

Let each officer study the outlines here given, and study how to be accurate in the performance of them.

DUTIES OF OFFICERS.

Chief Templar. This office requires more skill, firmness and judgment than any other in the Lodge.

1. The C. T. should study the forms for opening, closing and initiatory ceremonies, and not only be apt with his own part, but also be able to prompt everyone in the discharge of his duty.

2. He should be ON TIME in everything pertaining to the management of the Lodge.

3. When the hour fixed in the Bye-laws for opening arrives, he should never fail to bring down the gavel if a quorum are present and proceed with the opening ceremony. If less than a quorum are present at the hour, the Lodge should be opened as soon as the required number arrive. Delays will cause members to be careless about opening to time.

4. If the Lodge is always opened at the hour specified in the Bye-laws, there will be a greater incentive to all the members to be ON TIME. The few who are prompt should not be kept waiting for the laggards.

5. In presiding the C. T. should conform closely to the laws of the Order.

6. The C.T. should require all members to conform to the Constitution and Bye-laws of his own Lodge, and the Grand and International Lodges; and conduct themselves in an orderly manner.

7. He should require the officers to ask his permission if they wish to retire before the Lodge is regularly closed even though it be past the proper time of closing. He should not however, refuse consent without consulting the Lodge. Members should not be allowed to walk about the room without the C. T's permission.

8. The C.T. has no right to debate on any subject while in the chair, but he may leave the chair, putting in some member *pro-tem.*, and take the floor as an ordinary member, when he is subject to the usual rules of debate.

9. If the chair of the C.T. is vacant, and another is elected, he should be installed.

10. No C.T. should open the Lodge without filling the post of V.T. in case that officer is absent.

11. The C.T. should fill all vacant offices, by appointment, at the opening of the Lodge.

12. C.Ts. who resign their office forfeit all honours and privileges as P.C.T., the honours not accruing unless a term is completed.

13. In case a charge is brought against a C. T. he may occupy his seat, as no officer or member loses any right or privilege till proven guilty; but undoubtedly as a matter of delicacy he should vacate it till the case is disposed of.

14. It is the duty of the C. T. to act in conjunction with the Secretary in calling special meetings of the Lodge.

15. C. T's. have no authority to sign an order on the Treasurer unless the money has been voted by the Lodge.

16. Any C. T. who wilfully gives the pass-word to a member not entitled to receive it, is liable to be tried and punished for misdemeanour in office, and is pecuniarily liable to the Lodge for the said member's dues if not paid.

17. Any officer entitled to the chair may yield the claim to the G. C. T., any G. L. Officer or Deputy, or to any past or acting C. T. or, as a matter of courtesy, to any visitor.

18. A C. T. violates his obligation by putting a motion to the Lodge over which he presides, which will infringe upon the constitution.

19. A C. T. has the privilege of speaking on points of order in preference to any other member, and that without leaving his chair, and the Lodge cannot debate upon the decisions on points of order made by the C. T. unless he invites discussion or unless appealed against.

20. Any member may appeal from the decisions of the C. T. if he feels personally aggrieved, and in such appeal, the Lodge decides by majority vote.

21. When a motion is submitted to a Lodge, a C. T. should wait for it to be seconded; (but he cannot ask or call for a seconder) this done, he should state it to the Lodge, and ask, "Is the Lodge ready for the question?" before he allows debate upon it. Should no member offer to speak, he should rise to put it to the vote, and after he has risen, no one is allowed to speak.

22. A C. T. should always rise to address the Lodge, as a matter of courtesy, and to show members a good example. He should study well "The rules of Order"; where he will find much that will assist him in the expeditious discharge of his duties.

23. C. Ts. do not vote except in balloting, or in case of a tie in sign voting; in which latter case any member of the Lodge in the chair may give the casting vote only.

24. Any person occupying the office of C. T. *pro-tem.* is clothed with as much authority as if he were the duly elected officer.

25. A C. T. appoints all committees of investigation unless he is affected by the charge.

26. A C. T. may authorise the V. T. to assist him in giving the pass-word at the commencement of the quarter, as it is considered, as given by him, if given in his presence, at his personal request. This course is not generally considered advisable.

27. If a C. T. refuses to obey the instructions or decisions of the Lodge Deputy when acting officially, he can be charged with contempt and insubordination to a G. L. Officer, and tried by the Grand Lodge. The punishment of the Grand Lodge, however, cannot go farther than deposition from his office and membership in the Grand Lodge, if a member. The Sub-Lodge could then proceed, and try him for a violation of his obligation, and punish as in other cases.

28. A C. T. allowing his Lodge to elect candidates or officers by open vote can be disciplined for violation of his official obligation.

29. A C. T. has not the right to declare a member expelled without charge, notice, or trial.

30. A C. T. is not at liberty to make an arrangement with a member of his own or another Lodge to occupy his chair in his absence. In the absence of the C. T. the V. T. is entitled to the chair.

31. A C. T. has no place *ex-officio*, on a committee.

32. When a member has been proved guilty of violation, and a two-thirds ballot vote on any form of punishment is not obtained, the C. T., under his general power to watch over, counsel, and reprove wayward members, must administer a reprimand in open Lodge.

33. If the C. T. calls upon a member to vote, it is his duty to do so, unless excused by the Lodge.

34. A C. T. may be re-elected any number of times, and if re-elected he must be again installed. If the C. T. is not re-elected to the same or some other office, he must take the chair of P. C. T.

35. A C. T. should not, under any circumstances, allow his personal feelings, his likes or dislikes, to influence his action as a presiding officer. All members should receive precisely the same treatment.

36. To be successful in the government of the Lodge, the C. T. must inform himself in parliamentary usage. He should obtain a copy of some standard work on parliamentary law, and learn and practise the rules it teaches.

37. He should never allow the discussion of a question to degenerate into a dispute, but should require each member to address the C. T. in an orderly manner, and to wait to be recognised before proceeding to speak.

38. When called upon to decide points of order, he should render his decision promptly, and permit no discussion of his ruling, unless an appeal is taken.

39. During the Session of the Lodge, he should require close attention to business, and see that it is despatched as rapidly as possible.

40. The Bye-laws require him to appoint certain standing committees on the night of installation. These committees are not merely for ornament, they should be composed of members who will attend faithfully to the duties assigned them by the Bye-laws of the Lodge.

41. In the appointment of special committees, care should be taken to select members best qualified to perform the

special service required. In no case should a member of a committee receive the appointment merely as an honour.

42. When the hour of closing arrives, the C. T. should not wait for a motion to close, but proceed at once with the closing ceremony, unless the Lodge by vote extend the time for that session.

43. Business ought never to drag. Members grow more weary in a session of two hours where there is continual waiting, than in three or more where there is brisk and lively work. A good presiding officer will urge forward the business, allowing no delays. He can often suggest what motions should be made and what items of business should be taken up and disposed of.

44. He should know exactly what is required, when and how it is to be done, and then see that it is done expeditiously and at the right time. He should not neglect or defer the signing of orders, returns, certificates, cards and other documents which the constitution directs him to sign.

45. He should see that the returns to the Grand Lodge are made out, and with the capitation tax handed over to the Lodge Deputy.

46. All through his term of office, the C. T. will find much depending on him. Let him feel the responsibility without vanity.

1. In the absence of C. T. the V. T. should preside, but Vice-Templar. may invite any other qualified member to do so in his stead.

2. When the V. T. presides he should fill his own office *pro-tem* by appointment.

3. If a charge is preferred against a C. T., the V. T. acting as such, has not the right of appointing the Committee of Investigation; but the V. T. should preside, as in the absence of the C. T. (see Sec. 1) and he may then appoint the committee.

4. The V. T. by previous consent of the C. T. may give the Guard permission to admit members during the Initiation Ceremony, but only at points in the service when their admission will not disturb the Lodge. It is, however, generally best not to admit members during this ceremony.

5. All that has been said of the C. T. applies to the V. T. when called upon to preside in the absence of that officer. The V. T. should not ask to be relieved of his responsibility, or shift it upon other shoulders. In his own place he can naturally assist the Chief Templar in preserving order, and aid in the work to be performed.

6. In examining the Guards at the opening of the Lodge, he should ascertain whether they have the proper pass-words and whether they understand the signals required at the doors.

7. He should familiarise himself with the initiatory ceremony, especially the obligation, and in giving it to candidates should strive to make them understand every part of it thoroughly, and appreciate its solemnity and importance.

8. He should pay close attention to the business of the session and be ready at all times to perform his part of the work of the Lodge, without waiting to be reminded by the C. T.

9. The ante-room is his especial charge, and he should see that no noise or disturbance occurs there, and that members are not allowed to congregate and remain in the ante-room during the session of the Lodge.

1. It is the duty of the Secretary to keep a correct record of the proceedings of all meetings of the Lodge during his term of Office ; to do this he should bear in mind the following :—

- (a). All motions, whether carried or not, if voted on, should appear in the minutes ; and, as a rule, with the name of the mover and seconder.
- (b). All motions which are carried, should be expressed as resolutions, thus, " Resolved that the sum of " etc.
- (c). All committees should be entered in the minutes.
- (d). When members are actually balloted upon for office, their names should be recorded, whether elected or not, but the name of a member who declines to serve on a committee need not be recorded.

2. The resignation of a Secretary does not make the office of Assistant Secretary vacant ; the latter holds his office until the end of the term, after being once installed. A new election should at once be made to fill the office of Secretary.

3. A Secretary is bound to sign all orders of demands on the Treasurer, if voted by the Lodge. He is the servant of the Lodge and can be tried for contempt if he refuses to obey its commands.

4. In the absence of all officers entitled to the chair, the Secretary or any other member should call the Lodge to order, and proceed to fill the chair by vote of the Lodge.

5. The Secretary has discretionary powers entrusted to him and unless he receives special instructions regarding correspondence, he will be justified in exercising that power, so long as he conforms to the constitution and the bye-laws of his Lodge.

6. The Secretary should provide the C. T. with an agenda of any unfinished business for the session; and inform all members of committees of their appointment.

7. Immediately after the last session held in the month of March, June, September and December, he will prepare the quarterly returns for transmission to the Grand Secretary and one for record in the Lodge. Great care should be taken in their preparation as carelessness will cause great inconvenience and correspondence to the Grand Secretary. This return should be handed to the C. T. as soon as compiled to enable him to check it and sign, he in turn handing it over to the Lodge Deputy with the necessary capitation tax.

Copy of Quarterly Return to Grand Lodge.

**Independent Order of Good Templars.
Grand Lodge of India.**

One copy of this Return to be forwarded DIRECT to the GRAND SECRETARY and one copy retained in the Lodge for record.

Lodge.....No.....Situatd.....District No.....

Return for Quarter ending.....190 ..

PART 1.

All who have belonged to the Lodge as Regular (not Associate) members during the quarter to be shown here.

	Sisters.	Brothers.
1. In good standing last quarter		
2. Initiated First initiation		
3. during the Former members re-initiated ..		
4. quarter. Joined on Clearance Card from Lodges in India...		
5. Joined on Clearance Card from other Jurisdic-... tions		
6. Re-instated		
7. Returned by paying up arrears		
TOTAL ...		
8. Deduct members who paid no dues this quarter		
9. TAX TO BE PAID ON THIS TOTAL ...	*	†

PART II.

All Regular (not Associate) members struck off for any cause be shown here.

	Sisters.	Brothers.
10. Suspended		
11. Left on Clearance Card to remain in India ...		
12. Left on Clearance Card for other Jurisdictions		
13. Resigned		
14. Died		
15. Expelled for violation		
16. Expelled for other causes		
17. TOTAL OF PART II		

PART III.

	Sisters.	Brothers.
18. Total of Part I		
19. Deduct Total of Part II		
20. Leaving in good standing, to be shown in next return		

PART IV.

AMOUNT TO BE PAID TO GRAND LODGE.

	Rs.	A.	P.
21. G. L. Tax on *Sisters @ 3 ans. each ...			
22. G. L. Tax on †Brothers @ 6 ans. each ...			
23. I. S. L. Tax on Members @ 3 pies each ...			
24. Arrears, Brothers @ 0-6-3 each ...			
25. Arrears, Sisters @ 0-3-3 each ...			
26. TOTAL OF TAX ...			

NOTE:—I. S. L. Tax to be paid on total number of Members in line 9 (both Brothers and Sisters.)

Certified as a true statement of the position of the Lodge

_____ <i>C. Templar.</i>	_____ <i>Secretary.</i>	_____ <i>D.G.C.T.</i>
_____ <i>(Address).</i>	_____ <i>(Address).</i>	_____ <i>(Address.)</i>
_____	_____	_____

The Secretary is also requested to answer the following questions :—

During the quarter.	How many G. L. Degree members violated? On how many members were the following Degrees conferred :—						
	Second Degree	...	...	...	...	...	...
	District	„	...	...	...	...	...
	G. L.	„	...	...	...	...	...
	I. S. L.	„	...	...	...	...	...

At the present time how many of your members have taken the following degrees :—

I. S. L. Degree	...	...	...	...	...
G. L.	„	(including above)	...	...	...
District	„	( „ )	„	...	...
Second	„	( „ )	...	...	...

How many Associate members have you?

Where and when does the Lodge meet?

NOTE :—Return quarters end 31st March, 30th June, 30th September and 31st December. Returns and Tax should be handed to the Lodge Deputy at first Session after these dates and sent by him to the Grand Secretary without delay.

8. Before retiring from Office, the Secretary will present to the Lodge a report of the progress of the Lodge during his term of office. This should be done on the Blank report issued by the Grand Lodge or in its absence, on one similar to the following.

Independent Order of Good Templars.

SECRETARY'S REPORT.

To—The Chief Templar, Officers and Members

of.....Lodge No.....

Your Secretary for the quarter ending.....190 , reports as follows : --

					Sisters .	Brothers.
Elected to membership		
Initiated		
Admitted by Card		
Re-instated		
Regular Members now on Rolls			
Associate Members		
Suspended		
„ for non-payment		
Expelled		
Died		
Resigned		
Withdrawn by Card		

STOCK ACCOUNT OF OFFICIAL BOOKS AND FORMS.

Secretary's quarterly report.

113

	Constitutions.	Bye-Laws.	Clearance Cards.	Associate Certificates.	Sub-Lodge Seal.	D. Degree Certificates.	FORMS.													
							No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.
On hand from last quarter ...							1	2	3	4	5	6	7	8	9	10	11	12	13	14
Since Received ...																				
Total ...																				
Expended ...																				
Now remaining ...																				

Cash in Treasury at beginning of Quarter ... Rs.
 Receipts reported by W. S. during the quarter ... " _____
 Total ...

Total Expenditure as per Orders on Treasurer ... "
 " Balance in Treasury ... " _____

Station }
 190 .

Fraternally submitted,

.....Secretary.

1. The Financial Secretary should supply all members who apply for the Fidelity and District Lodge Degrees with separate credentials for each degree, and in no case should he give a credential to serve more than one person. Before giving the credential he should receive the fee due for the degree. The reason for this is that when a candidate presents himself at a degree meeting no time should be lost in looking for his credential. Forms are issued by the Grand Lodge for this purpose at Annas 12 per book of 50 forms.

2. On the first night of each quarter before installation, the retiring Financial Secretary is required to present to his Lodge a full written report of the amounts received for initiation, quarterly and degree fees, fines, etc., during his term, and deliver up to his successor, when he is installed, all books, papers, etc., belonging to the Lodge. His report should be made out on the blank report issued by the Grand Lodge or in its absence on one similiar to the following:—

Independent Order of Good Templars.

FINANCIAL SECRETARY'S REPORT.

To—The Chief Templar, Officers and Members
of.....Lodge No.....

Your Financial Secretary for the quarter ending.....
.....190 , reports as follows:—

CASH RECEIPTS.			AMOUNT.			REMARKS.
			Rs.	A.	P.	
Initiation Fees				
Quarterly Dues				
Degree Fees				
Miscellaneous Sums, Fines, &c.				
TOTAL RECEIPTS, Rs.						

List of Outstanding Dues on.....190 .

By Whom Due.	Amount.			On What Account.	By Whom Due.	Amount.			On What Account.
	Rs.	A.	P.			Rs.	A.	P.	
				.			.		.

Each of the Members above-named has been served with a notice of arrears. The cash received has been duly paid to the Treasurer.

Fraternally submitted,

Financial Secretary.

3. It should be the especial duty of the Financial Secretary to make out a list of those members, who, at the close of his term, have not paid their quarterly dues; many Lodges suffer much through their Financial Secretaries not looking after delinquents in this respect; it is their duty to see that all are clear on the books, and if not, to send them notice to that effect. Forms of notification of arrears are issued by the Grand Lodge at 12 annas per book of 50 forms.

4. The books of the Financial Secretary should be added up each evening, and the Treasurer should be required to sign the total as a receipt, and the Financial Secretary should then sign the Treasurer's book as a check on the correct entry of this total. The totals of the Financial Secretary's books should, at the end of the quarter, correspond with the total receipts in the Treasurer's book.

5. All money due to the Lodge, from whatever source, should be paid to the Financial Secretary.

6. The Financial Secretary must keep accurate accounts. Books already ruled so that his work is greatly simplified and brought within the comprehension of the most unskilled book-keeper, are supplied by the Grand Lodge at a very small cost.

7. If the duties of Financial Secretary are faithfully performed in accordance with these plans, the Lodge can hardly fail to be flourishing and prosperous. No officer can contribute more to the success of a Lodge, than can the Financial Secretary. If he is faithful and prompt, his Lodge will grow strong; if he is faithless and dilatory, it will be almost impossible to keep it from dismemberment and dissolution.

8. When a competent and reliable Financial Secretary is secured, it is advisable that he be re-elected so long as he is willing to serve in that capacity.

1. Treasurers may be required by Bye-laws to give a bond to the C. T. and V. T. for security to the Lodge
The Treasurer. that all monies paid into his hands will be duly delivered when required.

2. If a Treasurer's bond is designed to be anything more than a mere form, it must have on it an inland revenue stamp.

3. A defaulting Treasurer is liable to charge and punishment to the extent of expulsion. After being so dealt with, if the Lodge has no Trustees, Officers may be appointed by resolution of the Lodge, to prosecute either for the amount of the defalcation, or for breach of trust.

4. A Treasurer has no power to pay any money excepting upon the written order of the C. T. and Secretary, and then only when voted by the Lodge. Forms of order and receipts are supplied by the Grand Lodge at 12 annas per book of 50 forms.

5. The Treasurer's Receipt and Expenditure book as supplied by the Grand Lodge is a very simple account, and if carefully kept, mistakes are nearly impossible. The proper time to make a entry in his book, is when the transaction occurs. Delays in making entries, or trusting some of the items to memory instead of making the entry at once, will almost certainly result in mistakes being made.

6. On the first night of each quarter, before installation, the retiring Treasurer is required to present to his Lodge, a full written report of his total receipts and expenditure, showing the actual balance in his hands, and deliver up to his successor when he is installed, all books, papers, etc., belonging to the Lodge. This report should be made out on the blank report issued by the Grand Lodge, or in its absence, one similar to the following:—

Independent Order of Good Templars.

TREASURER'S REPORT.

*To—The Chief Templar, Officers and Members
of.....Lodge, No.....*

Your Treasurer for the quarter ending.....190
reports as follows:—

	Rs.	A.	P.
Received from the Past Treasurer on taking over charge			
Received from the Financial Secretary during the quarter			
Total Receipts			

6. As he has an important part to perform in the initiatory ceremony, he should study that part and become thoroughly familiar with every movement required.

7. The Marshal is the custodian of the property of the Lodge. At the close of the quarter he must present to the Lodge a written report of the quantity and condition of such property. This report should be made out on the blank report issued by the Grand Lodge, or in its absence, on one similar to the following :—

Independent Order of Good Templars.

MARSHAL'S REPORT.

To—The Chief Templar, Officers and Members of.....
Lodge No.....

Your Marshal for the quarter ending.....190
reports on the Lodge property in his charge as follows :—

	REGALIA.					Ballot Boxes.	Gavels.	Ode Books.	Boxes.	Lamps.	Tables.	Chairs.	Pedestals.	Table Cloths.	Carpets.	Cushions.
	Officers.	First Degree.	Second Degree.	District Degree.	G. Lodge Degree.											
On hand from last quarter																
Since received																
Total ...																
Expended ...																
Remaining ...																

Remarks on the condition of property.

STATION.....
Dated.....190 . }

Fraternally submitted.

.....Marshal.

1. The Chaplain conducts the devotional exercises of the Lodge; he should perform his duties with solemnity and reverence. They are not a mere form. Our "looking to God for His blessing" should be genuine and heartfelt. It is the cry of human helplessness to Infinite Strength for aid. The battle against the forces of error may seem desperate, the heart may grow faint, the brain dizzy in the struggle, but "looking up" and realising that the King of all the universe is our Leader and our Prince, we grow stronger and take new courage.

2. The Chaplain may offer a short extempore prayer or read passages of Scripture in place of the opening or closing prayer found in the Ritual. Such variation is desirable when it can be made.

1. The Sentinel may sit just inside the Lodge-room, except during the opening, closing, initiatory or installation ceremonies. Whenever members seek admission, the Sentinel should at once go to his post.

2. If a Guard or Sentinel should not be present at the opening of the Lodge, but arrives afterwards, he should work his way into the Lodge, thereby proving himself correct; after which he may take his post without further examination, if the *pro-tem* officer chooses to give it up to him.

3. It is not customary for the Guard or Sentinel to remain at their posts during recess.

4. In visiting a Lodge, a member having given the pass-word, also gives at the inside door, the name and number of his Lodge, his station and his own name. This the Guard reports to the V. T., who, if there is no doubt in the case, directs him to be admitted.

5. If a member presents himself without the pass-word, the Sentinel should report him through the Guard to the C. T. who will ascertain whether the member is entitled to a seat; if he is, he will direct him to be admitted (wearing regalia) and will give him the pass-word; if not, he will not admit him until he is prepared to pay his quarterly dues.

6. The Guard and Sentinel should only allow one member to pass at a time, each one being required to give the proper knocks at the door.

7. The Guard should never permit a member to retire without first obtaining from him the Degree word.

8. The Sentinel must not allow non-members into the ante-room, except those awaiting initiation.

1. A P. C. T. who is appointed for the first term of the existence of a Lodge is not entitled to the honours of the office, as no member can be a Past Chief Templar in the proper meaning of the term, who has not been a Chief Templar.

2. A P. C. T. can be fined for absence, only if the Bye-laws clearly specify that the Lodge holds him liable to a fine.

3. The P. C. T. should correct the C. T. in the un-written work of the Order, if he makes any mistakes. It is, however, not generally advisable to do this during initiation.

4. The P. C. T. should not recognise the salutation of anyone entering who is not clothed in appropriate regalia, nor should he ever recognise the salutation of more than one member at a time.

5. During the temporary absence of the P. C. T. members should salute the C. T.

6. When a distinguished visitor (the G. C. T. Grand Lodge Officer or District Deputy) visits a Lodge, it is the duty of the P. C. T. to introduce him.

7. The Junior P. C. T. should call the Lodge to order and preside in the absence of the C. T. and V. T.

BRANCH LODGES.

1. No formality is necessary in starting a Branch, except that the G. C. T.'s permission must be obtained first.

2. A member should be recommended to the G. C. T. for commission as D. G. C. T. for each Branch Lodge, who will be responsible for discipline, prompt submission of returns, and perform such other duties as are performed by Lodge Deputies.

3. All Branch Lodges must be branches of a regular working Lodge.

4. They will be allowed to send returns and tax direct to the Grand Secretary, who will supply them with an extra form, so that a copy of the return may be forwarded to the "Mother" Lodge for record.

5. The Grand Secretary will issue a receipt (for amount of tax received) and pass-words to both "Mother" and "Branch" Lodges.

6. They will be allowed to settle their own affairs as far as possible, excepting, that in cases in which the "Mother" Lodge is concerned, when the "Mother" Lodge must be advised, and permission obtained, before final action can be taken.

7. They will be allowed to purchase their own stock, but the "Mother" Lodge is requested to supply as much as possible to save expense.

8. The minutes of a "Branch" Lodge should be confirmed by the "Branch"; they should not be forwarded to the "Mother" Lodge to be confirmed.

9. At the first meeting of the "Branch," the members elect officers, and of course keep all necessary records. If any of the members forming the "Branch" are officers of the Lodge, they can keep the same offices (unless elected to higher posts) in the "Branch," and the "Mother" Lodge elects others in their places.

10. Each "Branch" Lodge may make its own Bye-laws, subject of course to the G. C. T.'s approval.

11. When the "Branch" Lodge rejoins the "Mother" Lodge, all funds and property must be given over to the "Mother" Lodge; all debts against the "Branch" must be cleared by the "Mother" after it has rejoined, but any debt against the "Branch" while it is working must be met by that "Branch" Lodge.

12. When a "Branch" Lodge has called a special session for the purpose of receiving members of the "Mother" Lodge returning from the hills, etc., the officers who called the special session (*i. e.*, The "Branch" Lodge Officers) should open the meeting.

13. The election of Representatives to Grand Lodge must be taken on the total combined strength of "Mother" and "Branch" Lodges, and they must jointly choose their Representatives.

CHAPTER XI.

PROGRAMMES FOR THE "GOOD OF THE ORDER."

A question often asked is "How can we make our lodge meetings interesting?" and one of the best ways is to have an interesting programme, moreover if more attention was paid to this we should have far less "leakage" in our membership than we have to deplore at present, for nothing is more uninteresting for members than to be sitting still doing nothing and waiting for something to turn up.

Programmes should be arranged for, at least a week beforehand and the member or members responsible should come fully prepared for his or her share in it, not leave it until it is time to commence before any preparation is made for it; and members should realise that it is the duty of every one present to help with the programme, even if it is only as attentive listeners, for nothing is more discouraging to a speaker or singer than the members chatting, talking and taking no interest in what is before the meeting, so if members do nothing else, they can at least become regular attendants at lodge, and when there pay attention to what is going on.

Again members will say "*they*" take no interest in the lodge; let them ask themselves, do *I* take interest in it? And if they will only attend every meeting that they possibly can, and go prepared to take some part which will interest others, they would become interested themselves and not consider the meetings dull. If each member of our Order would go to lodge prepared to offer some remarks, read some selection, sing an appropriate song anything to interest and instruct, there would be no lack of interest at our meetings. So many of our membership go to lodge and sit with arms folded and mouths closed through the entire meeting, and seem to think it is the especial duty of certain members to assume all the responsibility,

1.

do all the work, and afford all the entertainment, and then, if perchance they have not been as much interested as they desired, go away remarking how dull the lodge meetings are, and they don't think it worth while to attend sessions. To make a real live lodge, we want every member in it to do some part of the work and not leave it to others, get every member interested in the work and give him or her some definite work to do, and you will find that you will not only gain new members, but what is harder, keep those that you have got.

To prevent a programme becoming dull, a great deal depends upon the Presiding Officer. One of the essential parts of his duty is to give the closest attention to the proceedings, and especially to what is said by every member who speaks. If he finds that the programme is of no interest to the members present, he should suggest that it be changed; if presiding when a debate is in progress, he should take no part in it, but should take notes of the points that the speakers bring before the meeting, and at the close, sum up, placing all the points before the members and without giving any opinion leave it to them to judge who has made out the best case. Many and various are the programmes that can be carried out by lodges, such as Debates, Lectures, Essays, Public Meetings, Question Box, Ballot Box Speeches, Lodge Drill, etc.

Debates. A few suitable subjects for debates are as follows:—

- (1). Is drink or war most destructive to the human race?
- (2). Do licensed clubs or "pubs" do most harm?
- (3). Is temptation stronger at home or abroad?
- (4). Is poverty the cause of drink, or drink the cause of poverty?
- (5). Should the drunkard be pitied or blamed?
- (6). Is drunkenness a vice or a disease?
- (7). Is drunkenness worse than any other vice?
- (8). Is the chronic inebriate incurable?
- (9). Is it wrong to use tobacco?
- (10). Smoking *versus* non-smoking.
- (11). Is there any *necessary* use for alcohol?
- (12). Is the temperance reform progressing?
- (13). Are we doing our duty as Good Templars?
- (14). Is the press or platform most powerful?
- (15). Temperance Legislation *versus* Individual liberty.
- (16). Soldier *versus* Civilian on £1 a week.
- (17). Drink *versus* Opium.

Many other subjects will suggest themselves.

For each debate there must be two leaders, one to take the affirmative, the other the negative. A Chair-
 Conducting man having been appointed, one of the leaders
 Debates. should rise and (having previously committed his remarks to paper) place his side of the question before the meeting; when he has finished, his opponent should do the same for the other side; then the Chairman should throw the subject open for discussion, it being the general rule not to allow any member to speak more than twice. Members speaking should endeavour as far as possible to keep to the subject and not to wander way into side issues. When all who desire have spoken, the two leaders have the right to sum up their side of the case, after which the Chairman should place the principal points that have been brought out by either side before the meeting, the vote should then be taken. Members will find it very useful to have a piece of paper and pencil and take notes of the points brought out by the speakers.

Members should also remember that they should not on any account indulge in personalities or disturb or annoy another in his speech by coughing, speaking, whispering, or moving about the room or in any other way that tends to disturb or disconcert a member who is speaking.

Discussions are much less formal than debates. No
 Discussions. regular leaders need be appointed, though a discussion is generally began by some member reading a paper on a subject and then discussion invited on it. It is not even necessary to do this, some one can make a few remarks introducing a subject and discussion can be invited on it or some one may propose that a discussion be held on such and such a subject and, if carried, any one who cares to do so can start the discussion. There need not, unless the meeting desire it, be any limit on the number of times a person can speak, or the length of time that he be allowed to speak, and at the close no vote should be taken.

In a debate there must be two sides, in a discussion there may be only one, or there may be as many as you please.

Here are a few subjects for discussion :—

1. How to make a model lodge.
2. How to improve our lodge.
3. How to retain our members.
4. The benefits of degrees.
5. The public hearing of Good Templars.
6. Teachings of our emblems.
7. Soldiering as a Good Templar.
8. Gambling and its effects.
9. The fruits of prohibition.

10. What is local option.
11. How to manage a public meeting.
12. Temperance Legislation around the World.
13. Local option.
14. How can we improve our lodge.
15. Early closing of public houses.
16. How can we enlist recruits.
17. Strong drink in hot climates.
18. Drink, gambling and bad language.
19. What is most attractive in our Order.
20. Our Motto : Faith, Hope and Charity.
21. The teachings of our ritual.
22. How a lodge should work.
23. Alcohol and the brain.
24. Temptation in great cities.
25. Temptation at home and abroad.

Many others will suggest themselves to members.

In many lodges, members will be found who can give interesting lectures on various subjects, and in almost every station clergymen, ministers, and others, will be found who, if properly approached, will consent from time to time to help lodges in this way, and if a magic lantern can be obtained to illustrate it, it will make it more interesting. Many say that outsiders will give no help, but the fault very often is that they have never been asked. If a good lecturer is obtained, it is generally advisable to throw the meeting open to all who care to attend, we cannot make our Order too widely known.

An interesting and instructive programme is to have essays, on some subject, from any members who care to compete, and to offer some small prize for the one that the members consider the best. All the subjects suggested for discussions are suitable for essays.

A few practical hints on essay-writing are here given :—

- (I). Care should be taken that the essay is on the subject set and not on something else. The writer should be sure before starting that he has a clear idea of what the subject is.
- (II). An essay has three parts :—
 - (a). Beginning (Preamble).
 - (b). Middle (Subject).
 - (c). End (Peroration)

Of these, the middle is by far the most important, the beginning and end should be quite short.

(III). *As to the beginning* two common mistakes should be avoided:—

- (a). Do not make the most important statement or argument in the first sentence or the interest in the rest of the essay will be destroyed.
- (b). It is necessary to be just as careful that the beginning should not be too far away from the main subject. The chief things to remember about the “beginning” are brevity, interest and relevancy.

(IV). *How is the “middle” to be treated?* The essayist or writer may know what the subject is, but it does not follow that he knows anything to say about it:—

- (a). The first thing is *to think* about the subject independently. Before anything else the writer should think out the subject for himself.
- (b). It then follows that he should read for the acquirement of knowledge—but to read before thinking means that the essay will be second-hand. If the writer is quite ignorant on the subject and it is necessary that he should first of all read for information, he should allow some time to elapse between the reading for such information and the actual writing of the essay. In this way the mind will assimilate the reading.
- (c). It is a good thing to spread the process of reading and thinking over as long a period as possible. Thought should have time to mature.
- (d). Before the actual writing there should be selection and arrangement of ideas. It is a good thing to jot down on paper rough notes of the material collected, to cancel what may not be needed, and then to arrange in numerical order the points to be brought out in the argument.

(e). Don't begin to write until you are quite satisfied that you have clear ideas on the subject. To make things clear to others, they must needs be clear to ourselves. Having decided on the points to be used, it is necessary to decide also in what order they should be placed.

- (1). Points should follow naturally on each other, there should be no hopping backwards or forwards.
- (2). Take one point at a time, two points should not be mixed together in one sentence.
- (3). Never lose sight of the central point of the essay.
- (4). If the subject is to be debated then either the "pros" can be given first and then all the "cons" or *vice versa*.

(V). *The conclusion or Peroration.*—This requires great care. It should not consist of more than one paragraph. Upon this depends the final impression left on the reader or audience. Keep the conclusion in mind from the moment of commencing to write and the whole essay will be strengthened.

We cannot make our Order too widely known and one of the ways we have to advertise ourselves is
Public Meetings. "Public Meetings."

I am well aware that outside their own regiments or batteries Military Members are somewhat handicapped in doing any aggressive work for the spread of the Order, but they can and should advertise the Order in the Corps to which they belong. In some regiments and batteries, it is their boast that not a single man in them does not know that there is a Good Templar Lodge in that unit and also what the Good Templars are; is this so in yours?

At a certain time every lodge might throw the meetings open to all who care to come, or if you do not care to do so every Lodge night, do so at intervals.

A good programme for an open night is a debate, moderation *versus* total abstinence, getting some outsider who drinks to take the part of moderation. This is a fine opportunity to

prove how false and flimsy are the arguments put forward by "the other side" and which one often hears in the barrack-room of the benefits which are derived from the use of intoxicating drinks in moderation; no one will attempt to argue that they do good when taken in excess.

Military Members should also make strong efforts to get hold of young soldiers as soon as they arrive in the country.

Drafts.

It is very rarely that a young soldier comes out from home a confirmed drunkard, and there is a far better chance to get his feet on the right path if he is got hold of on arrival than if you wait until he has had time to be introduced into a "Can-teen School."

As soon as it is known on what day a draft will arrive, arrange for special session if necessary, get a good programme together, and two or three good speakers who can place before them in an able manner the dangers of drink, especially in India, and the advantages of total abstinence and those of the Good Templar Order. Make sure that every man receives the invitation and that members are told off from different Companies and Sections to show them the way down to the lodge-room, if necessary the Commanding Officer should be approached for leave, etc. for them, and if it is properly represented, there are very few Commanding Officers who would refuse to give the necessary permission.

Of course there can be no free initiations, nothing of that sort of thing, but you can instil into their minds that if they wish to be men in the best and truest sense of the word, and to go home better men than they come out, total abstinence is the only way. With the General Secretary of the Royal Army Temperance Association in India, I believe in getting hold of them young.

All the members (or as many as wish to) write questions on slips of paper, and deposit them in the ballot box, or similar receptacle (sometimes a hat) Question Box. When ready the Presiding Officer draws out a question, reads it aloud, and asks the member on his left to answer it. If the member cannot, or if any one doubts the accuracy of his reply, the question may be discussed, and if necessary decided by the Lodge Deputy or Senior Member present. When one question is disposed of, the next is read and answered by the next member and so on. The questions may be on some point of Good Templar Law, or relate to some phrase of Temperance Work, etc., or they may cover a wide

range of subjects, including history, geography, art, science, and literature, etc.; even a little comedy may be introduced into a question occasionally for—

“A little nonsense now and then
Is relished by the best of men.”

Questions are sometimes addressed to individual members, and if they cannot answer impromptu, they may be given one week to prepare an answer. No discussion is permitted until the person addressed has given his answer.

The form of question is as follows:—

“Bro. JOHN SMITH,

When and where was the first Good Templar Lodge instituted?

Bro. THOMAS JONES,

What great Temperance people are mentioned in the Bible and what was God's promise to them?”

It is best for the Presiding Officer to draw out the questions and first read them himself, so that he may suppress and destroy any that happen to be improper; as unsuitable questions unfortunately sometimes get into the box somehow, which would not tend to amuse or educate if read aloud. A programme such as this may be made a means of inducing study and extending useful information.

For this item the procedure is much the same as that for “Question Box,” but the members write *one word or a short sentence* on slips of paper, *e.g.* Fidelity; Templar; Heroism; Music; Local Option; Temperance Education; My Brothers keeper; Married life; Bumps on a Bike, etc., and when the paper is read out, the member whose turn it is, has to take this word or sentence for a short speech. Another way is for some one member to write out a series, which may be very varied, and distribute them, each slip to bear a number, and when the number is called, the member who has it, to read it and make a speech or comply with the instructions therein contained, it may be for instance “Sing a song,” “Give a recitation,” “Tell of any amusing experience you ever had,” etc. etc.

In all instances where practicable, a lodge should strive to find a place of meeting, where they may have the use of some musical instrument, if they are not so fortunate as to own one. Every race, however barbarous, has been found to have some instrument by which the natural desire for musical sounds may be gratified. Among savages, these tones are but horrible clangors, which as enlightenment and

Ballot Box
Speeches.

Music.

culture dawn upon them, become softened and refined into those melodious sounds that civilized beings delight to hear. Let the Lodge provide, if possible, for an occasional "Song Service" for an entire evening's entertainment. Religious and patriotic hymns and songs may be used giving variety to the programme. And here let me warn you never to let an indecent or suggestive song be sung in a lodge-room, nothing that you would not like your mother to hear:—nothing would get our Order a bad name sooner amongst outsiders than this.

It is not necessary to provide new songs for every meeting, or to have songs at every meeting, but an old song that is good is better than a dozen that have no merit, even though new. At times the programme best appreciated will be one consisting of a judicious mingling of recitations, debate, music, questions, select readings, etc.

Some programme must be provided for every meeting, whatever it is, it should be made as interesting as possible, if the one previously chosen does not prove interesting, change it, and do something that does interest the members, never let the meeting become dull, if this is attended to the interest of all will be maintained and we shall be able to keep on reporting increases, instead of, alas too often, reporting decreases, with the same old explanation, we keep getting members, but we can't keep them.

Appended are a few suggestions for programmes.

SUGGESTIONS FOR PROGRAMMES.

A night with Deputies (Past or Present).

A night with P. C. Templars.

Anniversary. Report by Secretary. "Our work of the past year."

Sankeys Songs and Solos.

Question Box.

Short Temperance Tales.

Two minute speeches on subjects from the Ballot Box.

Each write a question, each answer one.

Every member to write and bring a letter.

Experience Night.

One minute speeches (on any subject) by each member.

Ode practice.

Spelling Bee, words from Constitution.

Spelling Bee, from Ritual.

History of our Lodge.

How I became a Good Templar.

Why I became a Total Abstainer.

Short Newspaper cuttings on the doings of drink.

Temperance Topics.

Some famous teetotars.

Bible Drinkers.

Bible Abstainers.

Great Temperance Organizations.

What is the matter with our Lodge ?

Anecdotes which teach a lesson.

Brewester Sessions.

Judge and Jury.

Alcohol and how it is produced.

What was the best speech you ever heard ? All reply.

Which was the best Session you ever attended ?

Duties of officers by members.

Duties of members by officers.

Sacred Night.

Musical Night.

Scotch Night.

Irish Night.

Comic Night.

Visitors' Night.

G. L. Members' Night.

Pound and Auction Night.

Sing, say or Pay.

Parlour Games.

Questions on Temperance.

How I made my first speech.

Visit from Juvenile Temple (in recess), Temple find Programme, Lodge refreshments.

Report of G. L. Representatives.

Four Chairs (CT. PCT. VT. CH.) responsible.

Questions on the Constitution, Rules of Order, and Ritual.

Temperance Anecdotes from all.

Comic Newspaper cuttings.

Ten minute Temperance Essays

Prize for best Model Programme.

Call and Consideration of Roll of Members.

Each member to bring a Scripture text on drink.

Temperance Readings and Recitations.

Pictorial Post Card Night.

An Evening with the Poets.

What is your favorite motto and why.

The Veterans in charge.

Stories of Rescue from the Drink.

Temperance Scraps from all.

Topical Temperance Talks.

Turn out Chief Templar.

Questions from the Chair.

When, where and why I became a Good Templar.

Students' Nights.

Grumblers' Night.

Sisters' Night.

Lectures

Essays

Debates

Discussions

} *As explained above.*

CHAPTER XII.

CONVENTIONS.

In many countries the Subordinate Lodge pays tax and sends representatives to the District Lodge (of which there is roughly one to each country or other smaller division) while the District Lodge alone sends representatives to Grand Lodge. Besides the administrative difference of this system from ours, it naturally tends to draw the Lodges and Members in a district into close union and co-operation, and in such countries the great bulk of the political business, agitation, public meetings and aggressive work, is done or arranged by the District Lodge.

In India, with our scattered population and long distances, it has been found impracticable to work District Lodges; but the desirability of united working by Lodges in the same station or locality has long been recognized. This was first attempted by frequent visitation, an occasional amalgamated session, and combined soirees and public meetings; but nearly twenty years ago a better method was evolved, namely the formation of conventions, in which all the best and most energetic spirits of the various Lodges in the station or district combined to have regular meetings together, and there to arrange for such public meetings or other aggressive work as seemed desirable or practicable.

A Constitution for such Conventions was drawn up and approved by the Grand Lodge in 1891, but in time it went out of print, and members wishing to form Conventions did not know how to proceed. Hence in 1905 a fresh set of Convention Regulations was compiled, and adopted by Grand Lodge, as follows :—

1. The Grand Lodge of India having found the District Lodge system impracticable in its jurisdiction, and recognizing the benefits to be derived by unity and co-operation amongst adjacent Lodges, has introduced a system of Conventions.

2. To ensure uniformity of practice, the following regulations have been framed for the guidance of Conventions. Any Convention working independently of these Regulations shall not be recognized by the Grand Lodge, and offices held in such Conventions cannot be counted towards degrees and honours.

3. Conventions may be formed in any station where two or more Lodges exist and are willing to affiliate for this purpose; or where two or more Lodges are stationed sufficiently near each other to admit of members from the said Lodges attending the Convention meetings.

4. All District Lodge members in good standing in the affiliated Membership. Lodges shall be eligible for membership in the Convention, but must pass the usual ballot test.

5. Members upon whom degrees have been conferred in a Convention, and others who can prove themselves in good standing in the degree in which the Convention is working, shall be eligible for seats as visitors, but shall have no voice in any matter unless they shall have joined the Convention and paid such entrance fee or subscription as the Convention may by Bye-Law determine.

6. The Officers of the Convention shall be (1) Convention Chief Officers. Templar, (2) Convention Counsellor, (3) Convention Vice-Templar, (4) Convention Superintendent of Juvenile Work, (5) Convention Secretary, (6) Convention Treasurer, (7) Convention Chaplain, (8) Convention Marshal, (9) Convention Guard, (10) Convention Sentinel, (11) Convention Assistant Secretary, (12) Convention Deputy Marshal, (13) Convention Messenger, (14) Past Convention Chief Templar.

7. The first eight shall be elected by ballot. The eleventh shall be appointed by the Convention Secretary *elect*, and the ninth, tenth, twelfth and thirteenth, by the Executive *elect*. The fourteenth shall be the retiring C. C. T. of the past term.

8. The Officers shall be elected and installed quarterly in accordance with the Constitution of Subordinate Lodges, *provided* that the election may take place at the first meeting in each term.

9. Each Convention shall also elect and recommend a member to be commissioned as Convention D. G. C. T.; provided that if the D. D. G. C. T. or a S. D. G. C. T. be a member of the Convention that Officer shall be *ex-officio* the representative of the Grand Chief Templar therein.

10. Every member of the Convention shall be eligible for any of its offices, except that only acting or past Deputies of the G. C. T. shall be eligible for the office of C. C. T. so that degrees may be conferred strictly in accordance with articles 39 and 59, G. L. Bye-Laws. The Deputy referred to in No. 9 of these Regulations, is eligible for this or any office of the Convention.

11. The C. C. T. shall preside at all meetings of the Convention and the Executive Committee shall appoint all committees Duties of Officers. not otherwise provided for, and perform such other duties as the Convention or the usages of the Order may require.

12. The C. Co. shall assist the C. C. T., and in the absence of that officer, perform his duties, except when conferring degrees, unless he is an acting or past D. G. C. T.

13. The C. Sec. shall receive all monies due to the Convention, and pay same over to the C. T. taking his receipt. He shall report at the end of each term to the G. C. T. on the prescribed form, showing the membership, labours, progress and prospects of the Convention.

14. These and the other officers of the Convention shall perform the duties devolving upon similar Officers in Subordinate and Grand Lodges.

15. The Executive Committee shall consist of the elective officers of the Convention (including the P. C. C. T. if he has actually passed the chair) It shall be their duty to act for the Convention between sessions, and to arrange for public meetings and aggressive work.

16. The C. C. T. shall appoint, at the beginning of his term, the following standing committees, who shall perform the same duties as similar committees in Subordinate and Grand Lodges :—

- (1). Committee on Credentials.
- (2). Committee on Programme.
- (3). Committee on Finance.

17. The Convention shall hold such regular meetings as may be specified in its Bye-Laws; but not more than once in each week, nor less than once in each month.

18. The Convention may by Bye-Law provide that its members shall wear a particular badge (in addition to the prescribed regalia) at its meetings.

19. No ceremonial or private work may be introduced, except such as is laid down by the International Lodge for District Lodges, *provided* that the Convention may work in the first or second degree, except when conferring the third degree or installing officers.

20. The Convention may put on trial any of its officers or members, and if found guilty of offence against the Convention, they may be suspended or expelled therefrom by majority vote.

21. A member expelled by his Lodge shall at once cease to be a member of the Convention; and any member suspended by his Lodge shall be *de facto* suspended from the Convention until reinstated in his Subordinate Lodge.

22. Each Convention shall adopt such Bye-Laws and Rules of Order as may be deemed advisable, *provided* they do not conflict with these Regulations or the Laws and Usages of the Order; and such Bye-Laws shall be subject to confirmation by the Grand Chief Templar.

23. These Regulations shall be altered, amended or repealed only by the Grand Lodge, in the manner provided for the amendment of Grand Lodge Bye-Laws.

From these Regulations it will be seen that (*first*) the Lodges concerned should formally vote to affiliate with the Convention, and (*second*) members of the affiliated Lodges desiring the second and third degrees will usually present themselves at the Convention meetings to have the degrees conferred, but (*third*) no member of such Lodges is forced to become a member of the Convention, and, in fact, only D. L. degree members can do so.

But it was never intended that Conventions should only confer degrees, and then have a prolonged "good of the Order." An idea of the work they are expected to do, is conveyed by the questions in the Secretary's quarterly report form, some of which are (*a*) How many public temperance meetings have been held, how many pledges taken and how many candidates obtained as a result of the meetings? (*b*) Is there a class

of the I. L. course of study or of the I. T. I. connected with the Convention? if so, how many students and how often, do they meet? If no class, why? (c) Give names of any members in possession of educational degrees—M. R. T., F. T. I., &c. (d) Is the Convention affiliated with local societies, to form a Federation or Council? Give details. If not, why? (e) Has any action been taken either by the Federation, Convention, or other Societies with reference to the enforcement of the excise laws, reduction of licenses, etc.?

It should be the ambition of every Convention to give interesting and *affirmative* answers to these questions, and it is in the hope of assisting Conventions to do so, that the following hints are given as to what a Model Convention could and should accomplish.

The Convention should get in touch with the local Temperance Societies. It is idle to say there are *none*—every large town has always one or more, frequently in connection with the Anglo-Indian Temperance Association, and composed of educated Indians, besides the Societies usually connected with the Christian Churches. If a "Federation" or "Council" of these Societies exists, the Convention should join it. If there is none, the Convention should propose and warmly advocate the organization of a Federation, because unity is strength, and petitions and representations from such a body have much more weight with Civil Officers and Local Governments, than similar appeals from separate societies could have. But federated or not, the members of local societies are best able to gain and give information in connection with proposed drink shops, about those which may be objected to and closed, regarding suspected or known violations of the excise laws, etc., and it is the plain duty of our members to help in the fight against these.

Then as regards public meetings. These are not uncommon, but they very frequently consist of entertainment only. We certainly require to interest the audience, but must not forget that that is not the sole purpose of the meeting. There should be one or two practical and effective talks on Temperance, and non-abstainers should be given an opportunity (and earnestly exhorted) to *sign the pledge*. This is a part of the programme which is often entirely overlooked, and many even seem to think it out of date. But the first temperance reformers, and all who have had great success in reclaiming drinkers, have always had great faith in "The Pledge," and experience shows that their faith was not misplaced. A simple form of pledge with

counterfoils can be obtained in handy little books at a low price from the Grand Secretary, and drinkers, both hard and moderate, should be invited and encouraged to turn over a new leaf by signing it. (The opportunity could be afforded while signing an ode or Temperance Chorus). Particulars should be kept on the counterfoils, and the new abstainers afterwards looked after and encouraged, and possibly gathered into our ranks.

In the arrangement, also, of public meetings, picnics or outings, Church Parade services, and so on, the Convention is naturally the organizing body; as it contains members of all the Lodges, who can give information as to suitable dates etc. In fact, it may be regarded as a Working Joint Committee of all the Templar forces in the locality.

The subject of Temperance Education is dealt with in another chapter; we would here only refer to its connection with the Convention. The Station Educational Superintendent should be a prominent figure at all its meetings. He should arrange for the students to meet regularly for study, and to sharpen each other's wits with questions and discussion; then the best bits should be carried to the Convention where they will give the other members some appreciation of what is to be learnt; and encourage them to enrol themselves. At the public meetings, also, the students and graduates should be in evidence; with new facts, figures, and arguments to cope with the opposition.

In the sincere hope that these suggestions may help our Conventions to become more effective in spreading and establishing our principles, and in opposing the foe we are banded together to destroy, we shall close this chapter with a quotation of the rulings which have been confirmed by our Grand Lodge, in connection with Station and District Conventions.

- (1) The Grand Lodge strongly recommends that Districts or Stations where there are two or more lodges, put forth their efforts to start Conventions under the Convention Regulations adopted by this Grand Lodge. (1905).
- (2) A Station Convention cannot use any passwords, salutation etc., except those of the Order, and any Good Templar who can work his way in according to the degree in which the Convention is working, is eligible for a seat as a visitor (1905).
- (3) The D. D. or any G. L. or I. L. Officer is entitled to visit a Convention officially, when such officer considers it desirable to do so. (1905).
- (4) Offices held in a Station Convention working under the G. L. of India count as honours; and the members concerned should see that such honours are duly entered up, at the end of the term, in the roll books of their respective Lodges. (1905).

- (5) The precedence or seniority of a G. L. Officer, as such, relates only to the Grand Lodge (including special sessions). When a Convention exists in a station where the D. D. and two G. L. Officers reside, all of whom belong to the Convention, the former is *ex-officio* the G. C. T's representative in the Convention. (1906).
- (6) It is quite optional to Conventions what fees they should charge, or they may charge none at all. (1906).
- (7) It is not necessary that a C. Co. or C. V. T. should be an acting or past D. G. C. T., but when conferring degrees the presiding officer must have that qualification, so that degrees shall be conferred in accordance with Articles 39 and 59, G. L. Bye-Laws. (1906).
- (8) The G. L. can only supply rituals to duly chartered Lodges, and the L. Ds. of affiliated Lodges should provide rituals for use in Convention meetings. (1906).
- (9) If a D. D. is in the station but does not belong to the Convention of course he cannot be Convention Deputy. (1906).
- (10) If a Convention can afford to provide regalia for its Officers, it should be the same colour as in District Lodge, *viz.* purple. (1906).
- (11) A Candidate cannot be initiated into the Order, at a Convention meeting. (1906).
- (12) If the D. S. J. W. is a member of the Convention, no other member can be elected to the office of C. S. J. W. (1906)

CHAPTER XIII.

DECISIONS AND RULINGS MADE OR CONFIRMED BY THE GRAND LODGE OF INDIA.

The figures after the decisions indicate the year in which they were made or approved by the G. L. in session. The initials (L. C.) following some paragraphs indicate that they are not decisions of this G. L., but notes (usually based on rulings made by the International Lodge) inserted by the compilers for the information and guidance of members.

Several of the decisions have been duplicated so as to facilitate reference under different headings. For instance, No. 2 under ASSOCIATE MEMBERSHIP and No. 24 DEPUTIES are the same; similarly No. 4 DEGREES, No. 1 HONOURS, and No. 1 WITHDRAWAL, are identical.

Readers are also referred to the rulings under the separate Chapters on duties of Officers, Branch Lodges, Conventions and Educational Work.

APPEALS.

The law on this subject is contained in Article VII, Section 2, G. L. Constitution, and Articles 101 to 105, G. L. Bye-Laws.

1. Appeals may be stayed at any stage of the proceedings, on written request of appellant. All appeals must be in writing (1893).

2. All appeals (by or against a Subordinate Lodge) must be signed by the C. T., Secretary and L. D., prior to despatch (1895).

3. An appeal has absolutely no effect until it has been decided one way or another. The action of the Lodge must take effect, until reversed by higher authority (1905).

4. All the documents in an appeal should be sent in triplicate through the respondent to the Authority to whom appeal is made. This Authority retains one copy, and sends the others with copies of the decision, simultaneously to both the parties through the proper channel. This does not prevent the appellant from making and keeping another copy if he wishes; and if a Lodge is not party to the appeal (that is, appellant or respondent) it does not require any copy (1906)

ASSOCIATE MEMBERSHIP.

See G. L. Bye-Laws, Articles 68 to 72.

1. If the C. T. *elect* is an associate member, the L. D. would be justified in imparting to him the Q. P. W. (providing he was clear on the books of the Lodge) so that it could be communicated to the members. But the C. T. could not use the P. W. himself as an ordinary member of his regular Lodge, until he had received it in due course from the C. T. of that Lodge (1895).

2. An L. D. in his own Lodge, is eligible to be C. T. of another Lodge in which he is an associate member (1895).

3. There is no law against a member being associate in two or more Lodges, provided he can really help them and attend their meetings—*vide* G. L. Bye-Laws Art. 68-2. (1905).

4. A member can hold any office in a Lodge of which he is an associate, but he cannot represent it at Grand Lodge (1905) [nor can he be L. D.—*vide* G. L. Bye-Laws Article 27.]

5. There is no law about striking off associates for arrears. If a member is in arrears in his associate Lodge, he has no right to a seat or vote in it (although he has the Q. P. W. from his regular Lodge, and may be present as a visitor) and each Lodge can decide how long such associate member shall remain on the books (1906).

6. Candidate for membership on Associate, Effective, or Clearance Cards, must be proposed exactly the same as new members (1906.)

BALLOT.

1. The C. T. (if a member of the Lodge) has a right to ballot if he desires to do so (1881.)

2. It is not proper to ask members to give their reasons for using a black ball in balloting; but if the C. T. is apprehensive a mistake has been made, he can order a fresh ballot, but it must be taken *at once*, *i.e.*, immediately after the first ballot (1881.)

3. When ballot has been taken on a candidate and is shown to the V. T., that officer should take notice whether it is unanimous or not, but should simply state "C. T., the ballot has been properly taken," after which the C. T. declares the ballot in favour or against (1893.)

4. It is not legal to refuse admittance to members of a Lodge whilst ballot is being taken (1895.)

5. When a collective ballot is taken on candidates, and the ballot is against them, the C. T. should order a separate ballot on each candidate (1895-1905.)

6. An unfavourable ballot on a candidate for membership, may be reconsidered at any time during the same or the next session (1906.)

7. A paper ballot may be challenged (contested) before it is destroyed, if any member thinks the tellers or C. T. have made a mistake or declared the result incorrectly. But *one member* cannot order the re-examination—it should only be done on majority vote (1906.)

8. There is no law against using a ball ballot for election of officers, if there are only two nominees (1906.)

9. The members of a committee whose report is before the Lodge, cannot be prevented from balloting on its adoption (1906.)

BYE-LAWS.

1. No Presidency, District, or Lodge Deputy has power to sanction any alteration in the Bye-Laws of a District or Subordinate Lodge (1881)

2. A Lodge may have any number of verified copies of its Bye-Laws (1881).

3. A Lodge can alter its meeting night, for one night, without the sanction of the G. C. T. (1893).

4. A Lodge cannot make a Bye-Law that a member who violates can come back with all honours by paying the usual fee, or any enhanced fee, for the degrees he held before violating (1895).

5. Each Branch Lodge may make its own Bye-Laws (1905).

6. Each Subordinate Lodge may make its own Bye-Laws with reference to wilful absentees, being erased from Books of Sub-Lodge (1905), but expulsion cannot take place without trial in each case, nor without the member having had an opportunity to speak in his defence (1906).

CARDS.

See *G. L. Constitution, Article VII, Sections 6 and 7; G. L. Bye-laws, Articles 65 to 67; and Subordinate Lodge Constitution, Article III, Section 5, and Article VIII, Sections 2 to 4.*

1. The payment members make on taking C. C. from a Lodge has nothing whatever to do with the payment required of them when they deposit their Cards, which they are called upon to make in conformity with the Bye-Laws of the Lodge they join (1881).

2. When a Sub-Lodge officer applies for a C. C., he at once loses his office, without any formal resignation (1884).

3. If a member on C. C. should lose his card, he can obtain another from his Lodge on payment for the same (1884-1905). It does not matter how long he has held the card, as the new one should be an exact copy of the original, and would certify that he was in good standing only up to the date the C. C. was granted (1905).

4. Members who apply for C. C. during the months of January, April, July and October are considered clear on the books irrespective of their not having paid for the succeeding term (1886).

5. When a member has taken C. C. his name should remain on the roll of members (non-active list, with C. C. marked opposite) until the Lodge is satisfied he has joined another; he is still subject to discipline by his Lodge (1893).

6. C. Cs must be applied for in open Lodge; it is not legal for the C. T. and Secretary to sign a card when no other knows about it (1895).

7. If a member has been rejected on card, and afterwards tears it up wilfully, he forfeits all connection with the Order (1895).

8. A Lodge cannot grant C. C. to a member who is in arrears (1895).

9. If a member on C. C. lodges his card in the last month of the quarter, he is entitled to the P. W. for the next quarter under the same heading as initiates (1895).

10. If a member on Effective Card deposits said card in a Lodge before the year is up, he must pay quarterly dues, and the Lodge must pay capitation tax on such member (1895).

11. If a member applies for and is granted a C. C., the Lodge should not accept any dues from him afterwards. If the dues are accepted the Lodge puts itself in the wrong, and the member can please himself whether he is to be considered *on card*, or still a member of the Lodge and the *C. C. cancelled*. But he should be asked whether he wishes to remain on C. C. or not, and if he will give no satisfactory answer, the Lodge should accept no more dues, and, at the end of the quarter, mark him "C. C." (1906).

12. A member depositing his C. C. during the quarter in which it was granted should pay the fee as prescribed by G. L. Bye-Laws. But if the quarter in which the card was granted

has expired, the member is without the Q. P. W. and must pay the current quarter's dues in his new Lodge; and in this case the fee of 8 annas (or 4 annas for sisters) need not be claimed, although Article 66 G. L. Bye-Laws is not clear on this point (1906).

13. Candidates for membership on Associate, Clearance, or Effective Cards must be proposed exactly the same as new members (1906).

14. A member on Clearance Card can only attend any Lodge session as a *visitor* (up to the end of the quarter for which he holds the P. W.) and is not entitled to vote on any subject, nor to speak except on the Good of the Order (1906).

CHARGES AND TRIALS.

1. Breach of decorum in open Lodges, improper acts or words, refusal to obey the Chair, etc., show contempt of the Order, and can be met by summary procedure—namely the C. T. should demand an apology at once, and if this is not given, the member should be directed to retire, and the Lodge can at once decide on the punishment without any charge or formal trial; but the vote to expel under such circumstances must be by ballot. (b.) If the circumstances seem to admit of any defence, a committee may be appointed to take evidence, in which case their report must lie over for a week before final action. (c.) If contempt is not dealt with at the time, a charge may afterwards be preferred, on the ground that it is a violation of the obligation, and in this case the procedure must be normal (L. C.)

2. A member cannot legally be tried in committee of the whole (L. C.)

3. No Lodge can expel a member on the same night a Committee's report is submitted. Such report must lay on the table for one week before action is taken by the Lodge, and should the charge not be one of a serious nature, it may be allowed to lie over for a longer period. This does not apply to flagrant breaches of decorum in open Lodge which can be summarily dealt with, providing action is taken before the offending member retires (1881.)

4. It is not unconstitutional to read out a charge against a member in open Lodge, provided the names of the accuser and accused are not mentioned (1881.)

5. The names of accused and accuser are withheld when a charge is being read, so as to protect the accused from being scandalized until he is proved guilty (1895.)

6. If the Committee, on a member, recommend his expulsion and the Lodge (by ballot) adopt the committee's report, there is no need for any further action, and the C. T. will be justified in ordering the removal of the member's name from the books (1881.)

7. Non-members can give evidence before a Violation Committee, and it is to be taken as legal evidence (1893.)

8. A Lodge is bound to accept any evidence which would be accepted in a court of law (member or non-member.) A member cannot be *charged* by a non-member, but if any member "has reason to believe" (on the evidence of a non-member) that another has violated, he should prefer a charge. The Committee would have to take the non-member's evidence direct (not hearsay) and also the evidence of any other non-members who might be competent to speak on the case. Of course the Committee cannot *summon* the non-members as witnesses—they might be *asked* to meet the Committee, or the latter might call on them (1906).

9. During trials, the whole of the investigating committee must be present, the evidence they receive must be recorded in writing, and a majority must sign the report. It is not necessary that witnesses should sign their statements (1906).

10. If a C. T. prefers a charge against a member, the investigating committee should be appointed by the V. T. (1895).

11. An investigating committee exonerate accused from all blame, and at next session the Lodge accepts the Committee Report with "great enthusiasm." A ballot is still necessary (1895).

12. If a member on C. C. in India violates his obligation, his Lodge being in England, the member who has seen the offence should send a charge to his Lodge Deputy, who will see it carried through (1895).

13. In case of gross irregularity in connection with a charge against a member, the best course is to quash the whole proceedings at the earliest opportunity. The Lodge can then (if desired) start the case again in a legal manner (1905).

14. A member on C. C. cannot prefer a charge—he should inform the L. D. or some other member of the Lodge to which accused belongs, who should prefer the charge and put the member on C. C. as a witness (1906).

15. During a trial in connection with violation of Laws of the Order, the accused and accuser are allowed an adviser or council, who must be members of the Order (1906).

CHARTERS.

1. The chartered *location* of a Lodge may be altered by consent of the G. C. T., but the *name* cannot be altered without petition to and sanction from the Executive Committee (L. C.).

2. No erasures can be legally made on a Charter by anyone (1881).

3. The Charter must remain uncovered and the Bible open, from the time the Lodge is opened until it is closed, irrespective of recesses (1886).

4. The fact that a Lodge has lost or mislaid its Charter does not affect the standing or validity of the Lodge or its acts—of course if the Charter eventually cannot be recovered, the Lodge should get a new one (1905).

5. There is no objection to the Dispensation of an I. O. R. tent, or the Charters of other Lodges or Temples, hanging up beside the Lodge Charter during sessions (1906).

DECISIONS.

1. Any Lodge debating on any decision of the G. C. T. or his deputy, acts unconstitutionally, and is liable to a forfeiture of Charter (1881).

2. No Grand Lodge Officer with the exception of the G. C. T., has in his individual capacity any authority in a Subordinate Lodge beyond that enjoyed by the officers and members of such Lodge, *unless* he is duly commissioned by the G. C. T. (1881).

3. It was *not* decided at the 1891 session of G. L. that no deputy has power to *rule* anything in Subordinate Lodge. It was only decided that no deputy can decide *appeals*, which go from Subordinate Lodge to the G. C. T. through the proper channel (1893).

4. No G. L. Officer, except the G. C. T., can give a decision on points of law or order (This does not refer to questions regarding juvenile work, which are decided by the G. S. J. W.) (1905).

5. The G. C. T. cannot answer questions on points of law or order from private members—if he did so, a member might use the decisions simply for argument. All such questions must be “properly submitted” through (or by) a deputy of the G. C. T., and Lodges are directed to consult the D. D. before referring to the higher authority (1905).

6. Any member of the Order can write direct to G. C. T. But that officer will deal with each case on its merits

and may reply direct or through his deputy, or act according to circumstances. No *complaint* (unless anonymous) will ever be *ignored* by the G. C. T. (1906).

DEGREES.

1. One of the qualifications for the I. S. L. degree is two years (or eight quarters) in office and two years G. L. membership. It does not matter whether the offices are held before or after, or partly before and partly after, attaining the G. L. degree (1905.)

2. The Indian Templar Institute Course of Study having been approved by the Literature Committee of the International Lodge, graduates of this Institute are eligible for the I. S. L. degree without office qualification, provided they have two years G. L. membership (1905.)

3. A Special Deputy can confer the degrees in any S. L. at the request or with the sanction of the L. D. (1881.)

4. A member resigning the Order forfeits all claim to honours, and if he subsequently rejoins, he must do so as a new member, (1881.)

5. Lodge Deputies should appoint officers *pro tem* at each degree meeting, not quarterly (1893.)

6. The L. D. has authority to call a degree meeting during recess in S. L., when there are brothers who wish to take their degrees; but it is advisable to arrange for degree meetings during the week (1893.)

7. It is not legal to confer degrees on applicants who have not in their possession fully accredited credentials from S. L., and Deputies doing so are liable to cause disputes (1893.)

8. Members in possession of the third degree are entitled to receive the second degree free of charge. [This applies to members transferred from jurisdictions where the Degree of Fidelity is not in use] (1893, 1900)

9. A Lodge cannot make a Bye-law that a member who violates can come back with all honours by paying the usual fees, or any enhanced fees, for the degrees he held before violating (1895.)

10. A D. L. degree meeting can be lowered to another degree by vote of the members present, or it can be lowered by the presiding officer by consent—i. e., if no one objects (1895.)

11. A degree meeting working in the D. L. degree can, if desired, be lowered to the subordinate degree, without first lowering to the degree of Fidelity (1895.)

12. When a degree meeting is lowered to subordinate degree and afterwards raised for closing purposes only, it is compulsory that first degree members should retire (1895.)

13. It is not necessary to have a minute book, and enter minutes of degree meetings held by S. L. for the conferring of degrees: the Deputy should keep a record of all degrees conferred and make sure the counterfoil of credential is received by the Secretary of the Lodge (1895.)

14. The Deputy who confers a degree should afterwards present the certificate in open lodge, if possible; unless he likes to ask the C. T. or other officer to do so (1905.)

15. It is the usage in this jurisdiction that in very special cases the G. C. T. can by dispensation restore forfeited honours, on the unanimous request of the member's lodge (1905.)

16. An enlisted boy is entitled to his degrees in the usual course, but a young person initiated on dispensation (owing to being below the prescribed age) must wait until 15 years old before getting the second or higher degrees (1906.)

DEPUTIES.

The duties specified on the Commission of a District Deputy Grand Chief Templar, are as follows:—

1. To institute new Lodges within your jurisdiction, install their officers, and give Pass-word at the institution of the Lodge.
2. To appoint, on the recommendation of the Lodge, a D. G. C. T. for each Lodge instituted, and report his name to the G. S., with the institution returns, also forward his name at once to the G. C. T., that his Commission may be issued.
3. To decide all questions of Law and Order submitted to you.
4. To submit all appeals against your Decisions to the G. C. T.
5. To comply with such official instructions as you may, from time to time, receive from the G. C. T.
6. To act as the Agent of the G. C. T., and obey the special instructions of that officer.
7. To report, at the close of every quarter, to the G. C. T., all official acts and decisions made by you in your official capacity, with a statement of the condition of the Order in your district.
8. To report, on the last day of _____ prior to the Session of the Grand Lodge of India, the state and efficiency of all the Lodges in your district.

Special Deputies are commissioned for special and various purposes, and their duties cannot be generally laid

down. In the case of those appointed to supervise a station, or group of Lodges, at a distance from the District Deputy, the duties are:—

1. To comply with such special instructions as may from time to time be received from the Grand Chief Templar.
2. To confer the Grand Lodge Degree on qualified applicants; and to forward the Ritual, credentials and fees, to the G. C. T. within seven days after conferring the Degree.
3. To confer the second and third Degrees and Instal Officers when so requested by the L. D. or Lodge.
4. To assist the D. D. in the supervision and visitation of Lodges in the District, when so requested by that Officer.

The duties of a D. G. C. T., (otherwise known as "Lodge Deputy") as enumerated on his Commission, are as follows:—

1. To receive the quarterly return form from the Grand Secretary and place it in the hands of the Secretary at the last session in March, June, September, and December, for him to fill up in due course.
2. To give the Lodge a receipt for the tax received, and to immediately forward such sum, with the returns to the Grand Secretary who will then send the Q. P. W. to the Lodge Deputy.
3. To see that the officers elected are eligible to hold office, and that none are installed who have not paid their dues for the ensuing quarter. To instal the officers of the Lodge at the first session in February, May, August and November, and afterwards communicate the Q. P. W. to the C. T.; also communicate to the C. T., V. T. and P. C. T., the T. P. W. to furnish to members drawing Travelling Cards, and to enable them to test visitors holding such cards.
4. To grant such Dispensations for balloting on candidates, and wearing Regalia in public, in accordance with law, as he may deem expedient, on the voted request of the Lodge. For this purpose he will use the Dispensation Form issued by the G. L.—a separate document for each individual case, save for the wearing Regalia in public when one Dispensation will serve the members for any one occasion. *Dispensation forms bearing the signatures of Past G. C. T. and G. S. are legal until the supply is exhausted.*
5. To confer the second and third degrees upon such members as have duly applied, and are eligible to receive the same.
6. To see that a copy of the Bye-Laws adopted by the Lodge, and all subsequent alterations and additions thereto, are forwarded to the G. C. T. for his inspection and confirmation; also to promptly notify the G. C. T., G. S. and D. D. of any change in his addresses or alteration of place of meeting. *It is not for a legal Lodge to change its **location** without permission of the G. C. T.*
7. To render to the Lodge such aid and counsel in matters of doubt and difficulty, as may be possible without infringing the rights of the C. T., who is the chief executive officer of the Lodge. To answer such questions of law and order as may be submitted to him by the Lodge.

8. To co-operate with the D. D. in advancing and maintaining the Order in the locality. To submit to the D. D. questions of law and order before referring to the G. C. T., and to act generally as agent to the Lodge.
9. To organise new Lodges, and forward the application for Charter to the D. D. for his endorsement, sending the Charter Fee direct to the G. S. To institute such Lodge when required, and report them to the G. S. and D. D.
10. To read to the Lodge the official information contained in letters and circulars received from the G. L. offices, and the special notices as they appear in the *Official Organ*; to see that they are complied with by the Lodge, and hand them over to his successor in office.
11. To report quarterly to the G. C. T. through the D. D. all official acts and decisions given: the reasons for all dispensations granted, with their counterfoils: together with a summary of the membership, attendance, labours and prospects of the Lodge, and the extent to which Templar and other temperance publications are patronised by the members. *Failure to forward reports to the G. S. and D.D. (with tax to the former) within 15 days after the expiration of the financial quarter (vide G. L. Bye-Laws, Art. 62) is liable to work a forfeiture of this Commission.*
12. To forward to the G. S., 7 days before the date of departure, the names of any members leaving the jurisdiction for other G. Lodges. For this purpose, he will use S. L. Form 14, and the G. S. will advise the G. L. concerned.
13. To have charge of the Rituals and unwritten work, and to make the same over to his successor in office. To see that all old Rituals are returned to the G. S. so that no surplus may be retained. To exercise an oversight on the ceremonial work, and promptly report any attempt to write or print any part of it, or of the unwritten work. To remember that the Ritual is private, and must never be publicly quoted nor shown to non-members except under seal of the confessional. **No part of the ceremonies may be used in public except the Funeral service.**
14. To arrest the Charter of his Lodge when so ordered by the G. C. T., G. Executive, or G. Lodge: and should the Lodge for any cause cease to work either temporarily or permanently he shall take charge of the Charter, Rituals and Records of the Lodge, and be personally responsible for their safe custody until returned to the G. S., or handed over to the D. D. or other person duly authorised to receive them.

(L. C.)

1. No Presidency, District, or Lodge Deputy has power to sanction any alteration in the Bye-Laws of a District or Subordinate Lodge (1881).

2. No Grand Lodge Officer, with the exception of the Grand Chief Templar, has in his individual capacity any authority in a Subordinate Lodge beyond that enjoyed by the officers and members of such Lodge, *unless* he is duly commissioned by the G. C. T. (1881.)

3. It was ruled at the 1891 session of G. L. that Deputies could not decide *appeals*, which must go from S. L. to G. C. T. through the proper channel; but this does not mean that District and Lodge Deputies cannot decide points of law or order in their own District or Lodges (1893).

4. All D. Ds. are required to forward an annual report to the G. L. as to the state and prospects of the Order in their several jurisdictions (1904).

5. The G. L. shall recognize the efforts and good work of those D. Ds. who carry out their duties conscientiously for a full term, to the satisfaction of the G. C. T. by presenting them with a sick testimonial or other mark of appreciation (1901).

6. D. Ds. are to see that the Lodge Directory in the I.G.T. is kept up to date by notifying all changes in the names and addresses, to the Editor, as soon as they occur (1901).

7. The District Deputy is senior to a Lodge Deputy, and can perform any of a L. D's. duties, (including grant of dispensations) when so requested by the L. D. or lodge—not otherwise (1905).

8. A District Deputy should not require a lodge's books to be sent to him in another station merely for inspection; the G. C. T. would hesitate to do so, except under special circumstances in case of an important appeal (1905).

9. The precedence or seniority of a G. L. Officer as such, relates only to the G. L. (including special sessions). When a Convention exists in a station where the D. D. and two G. L. Officers reside, the former is *ex-officio* the G.C.T's. representative in the Convention (provided he is a member thereof) (1906).

10. There is no law that a D. D. must be a G. L. degree member, therefore it cannot be his prerogative or duty to convene and preside over special sessions of the Grand Lodge (for conferring the degree) and this duty has never been specified on the commission of a D. D. G. C. T. When a D. D. has been specially authorized to confer the G. L. degree, this does not entitle him to take precedence of members who are actually Officers of the Grand Lodge (1906).

11. Special Deputies on C. C. cannot visit officially, unless specially authorized to do so by the G. C. T. (1881).

12. A Special Deputy can be L. D. as well, and a S. D. in possession of the current P. W. can visit any Lodge, his own included (1881).

13. Grand Lodge Officers, as well as Lodge and District Deputies, must always communicate the change of their addresses to the G. C. T., G. S., and Editor of the *Official Organ* (1903).

14. A Special Deputy can confer degrees or instal officers when so requested by the L. D. or lodge ; he cannot grant dispensations or give official decisions (1905).

15. A Deputy of the G. C. T. is not required to carry his commission about with him, and produce it before visiting officially. This might be desirable in an out-station where he is a stranger ; but certainly not in his own station or where he is known (1905).

16. A D. G. C. T. is not justified in stopping any communication to the G. C. T. that the Lodge desires should be forwarded (1881).

17. The L. D. should not be a member of a committee on any subject that may be subsequently referred to him for decision, if any one else is available (1881).

18. It is the duty of the L. D. to correct any informality in the working of his Lodge, whether called upon to do so or not, and if a C. T. refuses to obey the instructions or decisions of a L. D. when acting officially, he can be charged with contempt and insubordination to a Grand Lodge Officer. If the Lodge as a body act illegally and wilfully violate the Constitution, they forfeit their Charter, and the L. D. should report to G. C. T. at once (1886).

19. The L. D. is not a S. L. Officer, and when he wishes to leave the room, it is not necessary for him to ask the C. T.'s permission—but it would be courtesy to do so (1893).

20. A Lodge can refuse its Deputy a seat, if he is not clear on the books (1895).

21. A D. G. C. T. cannot take the gavel off the C. T.'s table and call any member to order ; he has the same privileges as any other member, by rising and saying "C. T. I rise to a point of order," and when recognized by the Presiding Officer, to explain (only) the point of order (1895.)

22. A Lodge Deputy is entitled to visit his Lodge officially, once a quarter (1875).

23. When a brother is recommended for the office of Deputy, he does not take over the office, and his decisions are not binding, until he is commissioned or receives an authority from the G. C. T. (1895, 1905).

24. A L. D. in his own Lodge is eligible to be C. T. in another Lodge in which he is an associate member (1895.)

25. The G. C. T. can issue a commission for L. D. without the member being recommended by his Lodge (1895.)

26. In the absence of C. T. and V. T., the junior P. C. T. should preside even when he is also L. D. (1895.)

27. It is necessary for a Lodge Deputy to be a G. L. Member, but he must have attained the D. L. degree before being commissioned (1905).

28. The Lodge Deputy is not an officer of the Lodge, and cannot be finéd for absence, but his attendance should be recorded with the officers; and in case of frequent absence or other negligence, the Lodge should report him to the G. C. T. (1906).

DISPENSATIONS.

1. A Dispensation is an authority or permission, given in an official document, to vary or *dispense with* the strict letter of the law. They can be granted by the G. C. T. and his District and Lodge Deputies only, and only for certain purposes and under clearly defined circumstances. *Vide* G. L. Bye-Laws, Articles 25, 30, 35, 37, 47 and 54, and Subordinate Lodge Constitution, Article III, Section 2 (L. C.)

2. Unless Dispensation fee is paid *before* the dispensation is granted, the Lodge is liable to a forfeiture of Charter (1881.)

3. The fees for dispensation for the D. L. degrees belong to the Subordinate Lodge (1895).

4. Dispensations are granted to *ballot* (not to initiate) on night of proposition (1895).

5. It is the usage in this jurisdiction that in very special cases the G. C. T. can by dispensation restore forfeited honours, on the unanimous request of the member's Lodge (1905).

6. In the absence of the Lodge Deputy, a Lodge can, by unanimous vote, resolve to ballot on night of proposition, but it does not "grant a Dispensation," nor is any printed document necessary (1905).

7. Regarding the grant of dispensation to ballot on night of proposition, the motion should be to *request* the L. D. to grant it; but when this is adopted, the L. D. is at liberty to grant or refuse the dispensation at his discretion. The Deputy, however, cannot grant such dispensation unless requested to do so by a two-thirds vote of the Lodge (1906).

8. A motion "to accept the Committee Report and request the Lodge Deputy to grant dispensation" is in order, but such motion has to be adopted by a two-thirds vote; and if not so adopted, the two points can then be separately reconsidered (1906).

FUNDS, PROPERTY, TAXES.

1. All bills against the G. L. (with vouchers in support of same, if any) shall be sent to the Grand Treasurer along with the orders for payment in each case. Any acknowledgment of receipt for such payment, which may, subsequently be given by the firm or person concerned, shall also be sent by the officer or member receiving it, to the Grand Treasurer, and shall be filed by him with the other documents in the case. The said bills, vouchers, orders and receipts shall be audited by the Finance Committee at the next Regular Session of the G. L., after which they shall be preserved by the Acting Grand Treasurer for a period of not less than three years (1900).

2. No G. L. Officer except the G. C. T. and the G. Secretary shall be allowed to use any of the G. L. funds unless passed by the G. L. Executive (1903.)

3. The G. L. places on record, and shall publish at least once a year, in several of the leading newspapers, that no officer or member except the Grand Chief Templar and Grand Secretary, is authorized to contract debts on behalf of this Grand Lodge (1903.)

4. The "Grand Chief Templar's Mission Fund" is to include all funds received for G. L. Degrees conferred, and be administered by the G. C. T. for mission work only. There is no objection to the G. C. T. using this fund for travelling expenses of any G. L. officer or member of experience and ability whom he may select for special work in visiting Lodges etc. (1899.)

5. The cost of Grand Lodge membership certificates to be borne by the Mission Fund (1900.)

6. Expenses on account of stationery and postage in connection with the Educational Department; shall be paid from the G. L. Mission Fund (1903, 1904.)

7. The funds of a football, cricket, or similar club in connection with a Lodge, must be kept distinct from the Lodge funds (1891.)

8. The G. S. J. W. has authority over the funds belonging to Juvenile Temples that are in abeyance (1904.)

9. When a Lodge ceases to work and returns its charter, it cannot legally distribute its funds and other property, or sell it and distribute the proceeds, amongst its members. All such property should be sent to the Grand Secretary, or in the case of furniture, etc., it should be sold and the proceeds sent to him. This is not the ruling of this Grand Lodge, but the

law of the land—*vide* the Societies' Registration Act No. XXI of 1860, Section 14. The reason is clear and intelligible—this Order is not established for the pecuniary benefit of its members; in the case of a strong lodge gradually going down, the few remaining members might break it up simply to get the funds and property to themselves, if this law did not exist (1905).

Extracts from the Societies' Registration Act No. XXI of 1860:—

SECTION 5. The property moveable belonging to a society registered under this Act, if not vested in Trustees, shall be deemed to be vested, for the time being, in the governing body of such society, and in all proceedings, Civil and Criminal, may be described as the property of the governing body of such society by their proper title. [The proper title of the governing body of the Grand Lodge of India, International Order of Good Templars, is "Executive Committee."]

SECTION 10. Any member * * * who shall possess himself of or detain any property of the society in a manner or for a time contrary to the rules of the society, or shall injure or destroy any property of the society, may be sued for * * * damage accruing from such detention, injury or destruction of property.

SECTION 11. Any member of the society who shall steal, purloin or embezzle any money or other property, or wilfully and maliciously destroy or injure any property of such society, or shall forge any deed, bond, security for money receipt, or other instrument, whereby the funds of the society may be exposed to loss, shall be subject to the same prosecution, and, if convicted, shall be liable to be punished in like manner, as any person not a member would be subject and liable to in respect of the like offence.

SECTION 14. If upon the dissolution of any society registered under this Act, there shall remain, after the satisfaction of all its debts and liabilities, any property whatsoever, the same shall not be paid to or distributed among the members of the said society or any of them.

10. When a hill station Lodge is closed for the winter months, the charter and property should be handed over to the D. D. and a list of the same sent to the G. S. There have been too many instances of Lodge property being left in Depot stores, and such places, and never being seen or heard of again (1905.)

11. Subordinate Lodges must pay tax on at least ten members, *vide* Article I, Section 2, S. L. Constitution. A Lodge must consist of at least ten members, and if it has less, it legally ceases to exist. Under the peculiar circumstances of this jurisdiction, Lodges are sometimes allowed to carry on with less than ten, but they must always pay tax on this minimum (1905.)

12. Tax is payable in advance. In case of a new Lodge, the Charter Fee takes the place of tax for the quarter in which it is instituted, but at the end of that quarter it pays tax for the

following term. Hence laodge instituted in November must pay tax at the end of December for the next quarter, (1906.)

GRAND LODGE SESSION.

1. Representatives may speak on a motion sent up by their lodges, before any action is taken on same (1893.)

2. The Editor of the *Official Organ* is allowed to send up motions for the Agenda affecting the conduct of the paper, and in general the good of the Order; and he is allowed the privileges of a first Representative of a Lodge, provided he is a member in good standing in the Order (1893.)

3. Grand Lodge Officers and representatives shall show on their mileage bills the junctions *en route* by which they travel to and from Grand Lodge; the Grand Secretary to provide a place on the Mileage Bills for this purpose (1895.)

4. On the day preceding the Grand Lodge Session, a series of meetings are to be held, on (a) General work, (b) Juvenile Templary, and (c) Education; the chair to be taken at these meetings by the G. C. T., G. S. J. W., and E. S., respectively (1904.)

5. The Educational Superintendent is entitled to Mileage as a Grand Lodge Officer (1904.)

6. All District Deputies are requested to forward an Annual Report to the Grand Lodge, as to the state and prospects of the Order in their several jurisdictions (1904.)

7. The representative of a Juvenile Temple is entitled to speak and vote on all questions, and is eligible for any office (1904.)

8. Credentials for representatives of Juvenile Temples shall be issued similar to those provided for lodges; the G. S. J. W. to supply the forms (1905) also past representatives (1906.)

9. All Grand Lodge Officers who are not required by Constitution to render reports to this G. L. should render to the G. C. T., prior to or at the G. L. Session, a report of their movements and work during their term of office, such reports to be read at the G. L. Session (1905.)

10. There is no law that a D. D. must be a G. L. member, therefore it cannot be his prerogative or duty to convene and preside over special Sessions of the G. L. (for conferring the degree) and this duty has never been specified on the commission of a D. D., G. C. T. When a D. D. has been specially

authorized to confer the G. L. degree, this does not entitle him to take precedence of members who are actually Officers of the Grand Lodge (1906.)

HONOURS.

“Honours” means the Officers and Degrees held or attained by any member. It does not here mean medals, emblems, or other decorations, for which see heading REGALIA (L. C.)

1. A member resigning the Order forfeits all claim to honours, and if he subsequently rejoins, he must do so as a new member (1881.)

2. If necessary a Lodge may appoint as many Sentinels as they think fit, but such appointment does not carry honours nor are their names entered on the officers’ roll as the C. T. appoints them weekly (1893.)

3. Officers held in a Lodge of which a brother is an Associate Member, are recognized on his application for G. L. degree (1893, 1905.)

4. If a brother is an Associate Member of Subordinate Lodge, and in office in both Lodges, only one office counts towards G. L. or I. L. degree (1895, 1905.)

5. If a C. T. takes C. C. the last week in the quarter, and another brother is elected to that office but not installed, neither is entitled to the honours of that office for that term (1893.)

6. A member *appointed* to the office of P. C. T. cannot count it for honours, (1893, 1895.)

7. A member who holds office both in his Regular and Associate Lodges for a twelve-months, does not thereby become eligible for the I. S. L. degree; he must be two years in office (1895.)

8. A member who has held three offices in a Lodge, is elected C. T., passes the chair, and becomes P. C. T. Now the C. T. is re-elected three terms thus giving the first C. T. four quarters in the P. C. T.’s chair. This qualifies him for the I. S. L. degree, if he has been two years a G. L. member (1895.)

9. A member who is suspended for arrears can come back (without any ceremony) and keeps his honours, by paying up arrears; provided he has not been expelled (1895, 1906.)

10. Officers held in Station Conventions working under the G. L. of India count as honours; and the members concerned should see that such honours are duly entered up, at the end of the term, in the roll books of their respective Lodges (1905.)

11. It is the usage in this jurisdiction that in very special cases, the G. C. T. can by dispensation restore forfeited honours, on the unanimous request of the member's Lodge (1905.)

• LODGES AND MEMBERSHIP. •

1. Such manly exercises as football and cricket should be encouraged, and the formation of such clubs and playing matches in the name of a Lodge or of the Order would add to the popularity of Lodges. But the funds of such clubs must be kept distinct from those of the Lodges (1891)

2. It is not legal for any dramatic, burlesque or operatic club to be in connection with the I. O. G. T. (1895.)

3. The name of the Order cannot be used in connection with any club which organizes theatrical performances or quadrille parties (1906)

4. A Member of one Lodge cannot propose a candidate for Membership in another Lodge (1895.) //

5. It is entirely illegal for a candidate to be proposed, elected and initiated in one Lodge, for Membership in another. A member so admitted belongs to the Lodge which elects him (1906.) //

6. The Grand Lodge protests against a growing practice of members addressing circulars to Lodges on Good Templary matters in their individual capacity ; such circulars should be circulated by Grand and District Officers only (1899.)

7. All Lodges on active service shall remain in good standing during the duration of a campaign, provided they correspond every six months with the Grand Secretary ; and this Grand Lodge shall bear the expense of the tax to the International Lodge (1900.)

8. Hill Station Lodges must send a closing return to the Grand Secretary at the end of the season. (1901.)

9. When a Hill Station Lodge is closed for the winter months, the charter and property should be handed over to the D. D. and a list of same sent to the G. S. There have been too many instances of Lodge property being left in depot stores, and such places, and never being seen or heard of again (1905.)

10. Letters for the good of the Order received by a C. D. [or L. C. or other member] are not official documents, and are not the property of the Lodge (1905.)

11. There can be any number of Station Lodges in one station, if the interests of the Order require more than one (1906.)

12. A Member cannot be struck from the rolls without being proved guilty and punished by expulsion. Those who fail in paying their dues should be kept on a roll of non-active members (1906.)

13. A candidate should not be initiated while under the influence of intoxicating liquors or drugs (1906.)

14. This Grand Lodge affirms that the I. O. G. T. in this Jurisdiction is a Christian Organization; and although non-christians have been admitted to membership, the Order always has been, and will remain, a Christian Organization.

MEETINGS

1. No non-member should be allowed inside a Lodge-room or anteroom while the business is being carried on. This does not of course apply to candidates, who may be allowed to enter the anteroom (1881.)

2. It is not constitutional for any Lodge to introduce religious discourses of a sectarian nature into its working (1881.)

3. The Charter must remain uncovered and the Bible open, from the time the Lodge is opened until it is closed, irrespective of recesses (1886.)

4. The Bible should not be closed during recess in Subordinate Lodge; Good Templars should never do anything which is likely to disgrace God's Holy Word (1893.)

5. At a degree meeting the Bible should be placed between the Candidate and the Officer who administers the obligation (1895.)

6. The International Supreme Lodge has ruled that Lodges composed of Members who do not regard the Bible as their Sacred Book, are not required to have it on the altar; but the Open Bible is imperative at all Meetings of Lodges whose Members believe it to be the Inspired Word of God (1906.)

7. A Lodge can alter its Meeting night, for one night, without the sanction of the G. C. T. (1893.)

8. It is not legal to refuse admittance to Members of a Lodge, whilst the ballot is being taken (1895.)

9. It is an order to adjourn a Subordinate Lodge Meeting, in which case the closing ceremonies are not used, except the prayers and a declaration by the C. T. that the Meeting is adjourned to a given date [*compare* "Closing for recess" in Grand and District Lodge Rituals] (1895) [or the new "Closing for special Session" may be used.]

10. Sisters can please themselves as to whether they take off their head-dress during Session, or not (1895.)

11. If a Lodge has its regular hour of Meeting at 7-30 p.m. and meets at 2-30 p.m. when unable to get a place of Meeting for the evening of same day, the Meeting at 2-30 is a regular Session if it has been notified that the Meeting will be held at an earlier hour than usual (1895.)

12. There is no objection to the Dispensation of an I. O. R. tent, or the Charters of other lodges or temples, hanging up beside the Lodge Charter during sessions (1906).

OFFICERS, ELECTION OF.

1. If there are old members in a Lodge who are eligible for the office of C. T. when the regular election of officers takes place, it is highly improper to elect to that office a member who has taken his degrees by dispensation and who can know but very little of the Order (1881).

2. No Deputy or other person can be elected at any meeting outside the Lodge, to fill office. Elections must take place at regular sessions (1881).

3. If a brother who proposes for office a member absent on duty or otherwise, has obtained the absentee's consent to stand the ballot, the election is quite legal. If consent has *not* been obtained from the absentee to stand for office, his election to office is illegal (1886.)

4. When a member allows himself to be nominated for any office, he cannot nominate anyone else (1895).

5. It is not legal for any member to speak for or against a member who is nominated for office (1895).

6. The object of requiring nominees for office to retire from the room prior to election, was to prevent them hearing what might be said for or against their fitness for office. But as the usage in this jurisdiction does not allow of such canvassing, the nominees might just as well stay inside—but a nominee cannot preside, nor vote on the election. In the Grand Lodge, however, nominees, if representatives, are entitled to vote on behalf of their Lodges—it is not a personal vote (1905).

7. There is no law against using a ball ballot for election of officers if there are only two nominees (1906).

8. Under Art. V Section 3 S. L. Constitution, if a member with office qualification is nominated, it is illegal to elect one who has never served in office, as there must be *unanimous*

consent. And a Lodge may, by approved Bye-Law also require a degree qualification for any other officer, [and see decision No. 1, above] (1906.)

OFFICERS, SUBORDINATE LODGE.

[See also "*Duties of Officers*" page 103.]

1. If necessary a Lodge may appoint as many Sentinels as they think fit, but such appointment does not carry honours nor are their names entered in the Officers' Roll, as the C. T. appoints them weekly (1893).

2. Lodge Deputies should appoint officers *pro-tem* at each degree meeting—not quarterly (1893).

3. When a member resigns office, he can leave his post as soon as his resignation is accepted; he is not compelled to remain in office until his successor is elected and installed (1895).

4. At the beginning of the quarter, no officer should be installed who has not paid his dues for the ensuing quarter—*Vide* "duties" on L. D's. Commission (1906).

5. Letters for the good of the Order received by a C. D. (or L. C. or other member) are not official documents and are not the property of the Lodge (1905).

6. In Sub-Lodge the C. T. (not the Marshal) declares a proposition carried or lost, as the case may be (1895).

7. If an officer, who is absent at time of opening, afterwards turns up and is requested by the C. T. to take over his office, but refuses to do so, and will give no explanation for his refusal, he should be dealt with at once for refusing to obey the commands of the Chair (1895).

8. If a member fails to give the retiring P. W. the Guard should not allow him to retire, and should inform the C. T. (1895).

9. The Secretary has discretionary powers entrusted to him, and unless he receives special instructions regarding correspondence he will be justified in exercising that power so long as he conforms to the Constitution and the Bye-Laws of his Lodge (1881).

10. If the office of Secretary falls vacant during the quarter, the new Secretary cannot appoint a new Assistant. The A. S. who was installed at commencement of quarter still holds his post (1893, 1895).

11. The third Senior Officer in a Subordinate Lodge is the P. C. T. (1895).

12. During initiation it is not the duty of the P. C. T. to stand behind candidates and see that they get the U. W. properly (1895).

13. In the absence of C. T. and V. T. the Junior P. C. T. should preside, even when he is also L. D. (1895),

14. As regards absence from meetings, a P. C. T. is the same as any other officer—his office may be declared vacant, and the Junior P. C. T. available can be elected and installed (1905).

15. A P. C. T. can instal the L. D. when the latter is elected to office in S. L. and no other Deputy or Past Deputy is available to instal him; but the P. C. T. cannot instal any other officer (1906).

OFFICERS, GRAND LODGE.

1. In case of a vacancy amongst the G. L. Officers, the Grand Executive are recommended to fill same by electing the brother or sister who received the next highest number of votes at the previous regular election (1901).

2. As soon as possible after each session of the G. L. and of the I. S. L. the G. Secretary will cause all additions and corrections to Constitution and Bye-Laws to be printed on slips on one side of the paper only, and sell such slips to Sub-Lodges to enable them to correct all copies of the Constitution they may have (1903).

3. G. L. Officers as well as L. and D. Ds. must always communicate the change of their addresses to the G. C. T., G. S., and Editor of the *Official Organ* (1903). *S.E.S.*

~~4. The E. S. shall not be installed as an Officer of the G. L. nor serve on the Executive, nor shall he incur any financial liability; but his actual expenses on account of stationery and postage shall be paid from the Grand Lodge Mission Fund (1903).~~

~~5. The E. S. is entitled to his mileage as a Grand Lodge Officer (1904). *S.E.S. shall be an Executive and*~~

6. All G. L. Officers who are not required by Constitution to render reports to this G. L. should render to the G. C. T., prior to or at the G. L. Session, a report of their movements and work during their term of office. Such reports to be read at the G. L. Session (1905).

PARLIAMENTARY LAW.

[See also Rules of Order, pages 42 (for G.L.) and 62 (for Sub-Lodges) of Constitution, 1907 edition.]

1. A motion, having been debated, cannot be withdrawn without permission of the Lodge (1893).

2. It is not in order for a G. L. Member to rise in Sub-Lodge and make a motion "to be voted on by G. L. Members only" (1893).

3. When a Sub-Lodge is in Session, it is the duty of the C. T. (when necessary) to rule a motion out of order, but if he neglects to do so, the L. D. or any Member may rise and draw the attention of the Presiding Officer to the fact (1893).

4. A D.G.C.T. cannot take the gavel off the C. T.'s table and call a member to order; he has the same privilege as any other member, by rising and saying "C. T., I rise to a point of order," and when recognized by the Presiding Officer to explain (only) the point of order (1895).

5. The convenor of any committee, and not the C. T., should read the committee's report to the Lodge (1895).

6. When a committee's report is made out wrongly by mistake, the Lodge should instruct the committee to retire and correct it (1895).

7. No member can speak more than twice on a motion before Sub-Lodge, but he can explain a misunderstanding of words only (1895).

8. When there is an appeal against the decision of the chair, the question before the lodge ("Shall the decision of the chair be sustained?") should be put by the Chief Templar, not the V. T. (1895).

9. The seconder of a proposition cannot afterwards make any amendment to it (1895).

10. It is not requisite, when putting a proposition in sub-lodge, for the C. T. to ask "Is there any amendment" before saying "Is the lodge ready for the question" (1895).

11. The procedure in putting any question before a lodge, is fully and clearly specified in para 2, Rules of Order for Sub-ordinate Lodges. The practice of asking "Is there any amendment—is there anyone on the question—is the lodge ready for the question" is quite irregular (1905).

12. The officer presiding at any session of a Subordinate Lodge should be addressed as Chief Templar, except when a visiting officer is presiding in his official capacity (1905).

PENALTY AND RESULTS.

1. No lodge can expel a member for a definite period. Lodges can suspend a member for 12 months, but once a lodge declares a member "expelled" he can be proposed for membership again at the expiration of one month (1893, 1905).

2. A lodge cannot make a Bye-law that a member who has violated can come back with all honours by paying the usual fees, or any enhanced fees, for the degrees he held before violating (1895).

3. When a Committee recommend restoration within a month, and their report is adopted by lodge, no further motion is necessary to restore the brother when he attends for that purpose within the appointed time (1895.)

4. A lodge cannot expel a member from the Order, "never to rejoin" (1895).

5. A lodge cannot suspend a member for more than twelve months (1895.)

6. There is no reason why a member who has violated Art. II should not be punished by suspension (but not more than six months, and restoration must be effected within that period). In many cases it might be a salutary lesson, and show whether the desire to reform was genuine (1905).

OFFICIAL ORGAN.

1. The Editor of the *Indian Good Templar* is allowed to send up motions for the Agenda, affecting the conduct of the paper and in general for the Good of the Order; and he is allowed the privileges of the first representative of a lodge, provided he is a G. L. member in good standing in the Order (1893).

2. The G. S. and other Financial Officers of G. L. shall publish a quarterly statement of accounts in the *I. G. T.* The G. C. T. shall at the same time publish the names of all members who have had the G. L. degree conferred on them during the quarter, with the names of these lodges and the conferring officer (1903).

3. The G. S. is requested to publish in the *I. G. T.* a statement showing the membership at the end of each quarter giving the names of the three best lodges (1903).

4. The G. C. T. shall publish quarterly, in the *Official Organ*, the reports of his District Deputies, in condensed form, together with comments on them (1903.)

5. Grand Lodge Officers as well as Lodge and District Deputies must always notify any change of their addresses to the G. C. T., G. S., and Editor of the *Official Organ* (1903).

6. The addresses of District Deputies shall be inserted free of charge in the *I. C. T.*, and the G. C. T. shall notify all changes of names and addresses to the Editor (1904.)

7. District Deputies are to see that the Lodge Directory in the *I. G. T.* is kept up to date, by notifying all changes in the names and addresses to the Editor as soon as they occur (1904).

8. The "Platform" of the Order shall be printed on the front of the cover of *I. G. T.* (1904).

PUBLIC WORK.

1. The Grand Lodge recommends that in every station where lodges exist, steps be taken to have our meetings reported in the public press. Every go-ahead organization in the present age makes use of this powerful medium for bringing its claims before the general public. It is an acknowledged business principle that "if you want to succeed you must advertise" (1903).

2. The Grand Lodge strongly recommends our members in towns where local papers are published, to let the public know they are alive, by short paragraphs about cricket or football matches, concerts, public meetings, etc. inserted in the newspapers occasionally (1905).

3. It is the duty of our members and lodges to work for the formation of organizations such as the Calcutta Temperance Federation and the Bombay Temperance Council, in all large stations (formed by affiliation of the various local temperance societies, including our lodges) and to induce all other societies to work with us, and we with them, in every possible line of attack on the evils we are banded together to destroy. Recommendations from such federations carry much greater weight with Civil Officers, Local Governments, etc. than similar representations from separate societies (1905.)

4. Another method in which even individual members can help, is in watching, detecting, and bringing to justice, infringements of the excise laws (1905.)

REGALIA.

1. No member of our Order is allowed to wear temperance honours, or any other honours, on his regalia, save and except Good Templar honours (1881, 1905). We want no borrowed plumes to decorate us (1895).

2. A member may wear past honours, gained in this Order, on his private regalia, but not medals of another society (1905).

3. The only medals or decorations recognized as "honours" on regalia are (a) War medals, granted by this or any other Grand Lodge; (b) the Veteran Badge, approved

by I. S. L., for members of over 20 years standing; (c) the M. R. T. badge, for those who have passed the I. S. L. Course of Study; (d) Medals awarded to individual members; for special reasons, by any Grand or Subordinate Lodge. All other medals, badges or devices (except letters of office) are merely ornaments, *but medals, etc. awarded by other societies MAY NOT be worn as "ornaments,"* (L. C.)

4. Crape, or the authorized mourning badge, should, as a rule, be worn for a deceased member for three consecutive weekly sessions only (1881.)

5. When a C. T. (or any officer) wants to retire, he should clothe himself in ordinary regalia, handing over the regalia of his office to the member who relieves him (1893.)

6. It is legal to dispense with regalia only when a recess is granted, for the purpose of carrying out the good of the Order (1895.)

7. Neither the election of officers nor any other business can be transacted without wearing regalia, unless in exceptional circumstances (*e.g.*, on line of march) when no regalia is available (1906.)

8. When a brother has a regalia on under his coat, covered up, when on the road to another lodge on deputation, he cannot be considered as being properly clothed, and cannot be fined for smoking (1895.)

9. When a member is simply "fitting on" a regalia, away from lodge, he cannot be said to be legally "clothed in regalia," and it would be no offence to smoke -- but under the circumstances the brother might easily put his weed aside for a few minutes (1905.)

10. A D.D.G.C.T. occupying an officer's seat *pro tem.* in his own lodge, should wear the regalia of the office which he is filling *pro tem.* (1895.)

11. It is wrong for officers *elect* to take the official obligation and come up for installation, without wearing regalia. When the old officers vacate their posts, they should at once dress themselves in private regalia, on which everyone present (except Installing Officer and Guards) would be private members. When the new officers are called up they should continue to wear the regalia of their respective degrees until the Installing Marshal or Deputy invests them with the regalia of their offices. Even then, the degree regalia need not be dragged off—the official regalia can be put over it. (1905.)

12. There is no such thing as a "Grand Lodge Collarette" in this Order, and the colour of all Deputies' regalia (except

D.I.C.T.) is purple. If a deputy of any rank wears the letters D.G.C.T. on regalia which is not purple, he is not "properly clothed in regalia." (1905.)

RITUAL.

1. The Lodge Deputy should keep charge of the Sub-Lodge Rituals from session to session (1893).

2. At a degree meeting the Bible should be placed between the candidates and the officer who administers the obligation (1895).

3. When an official visitor is being introduced by the P.C.T. he should be conducted on the P.C.T.'s left arm, and no distinction is made if the officer is a sister (1895).

4. It is in order to adjourn a Sub-Lodge meeting, in which case the Closing Ceremonies are not used, except the prayers and a declaration by the C. T. that the meeting is adjourned to a given date [*compare* "Closing for Recess" in Grand and District Lodge] (1895).

5. During initiation it is not the duty of the P.C.T. to stand behind candidate and see that they get the U.W. correctly (1895).

6. In forming the circle of unity, members should neither give the grip nor hook the fingers together—they should clasp hands (1895).

7. The C.T. should not call the lodge up when he asks the question "has any member violated the obligation?" (1895)

8. All G. L. Rituals are to be kept in charge of the G.C.T. except when supplied for the purpose of conferring the degree [*vide* G.L. By-Laws, Art. 26] (1904).

9. It is entirely out of order to have initiations or any other ceremonies, with non-members in the Lodge-room. The item "Mock Initiation" should never appear on a programme; but "Lodge Drill" in which nearly all the ceremonies are practised, is very useful—with doors closed, of course (1905).

10. The D.G.C.T. as agent of the Grand Lodge should fill up the blank in the obligation in Rituals (if not already done by the Grand Secretary) as laid down in Grand Lodge By-Laws, Article 106 (and *vide* S. L. Constitution, Art. II, Sec. 2,) but he can make no other alterations in the Ritual and no other member can make *any* alterations (1905).

11. The G. L. can only supply Rituals to duly chartered lodges, and the Lodge Deputies of affiliated lodges should provide Rituals for use in Convention meetings (1906).

UNWRITTEN WORK.

1. When a committee is ordered to retire to visit a candidate for membership, they do not salute nor give passwords on retiring or returning (1893).

2. If a member wishes to retire while the Vice-Templar's chair is vacant, he should salute the C. T. (1895).

3. It is not right for two or more brothers on entering lodge session, to form line in front of the P. C. T., all salute at once, and be recognised collectively. Each should give the salutation separately (1905).

4. If the C. T. *elect* is an associate member, the L. D. would be justified in imparting to him the Q. P. W. (providing he was clear on the books of that lodge) so that it could be communicated to the members. But the C. T. could not use the P. W. as an ordinary member in his regular lodge until he received it in due course from the C. T. of his own lodge (1895).

5. If a member fails to give the retiring password, the Guard should not allow him to retire, and should inform the C. T. (1895).

6. A Chief Templar can communicate the Q. P. W. to a member of his own lodge (if entitled to it) at any place or time (1905).

7. A Chief Templar cannot give the Q. P. W. to a member of another lodge unless the member presents a written request for it, from the C. T. of his own lodge. An associate card certifying that he is clear, is not good enough (1905).

VIOLATION.

1. Should a member make use of improper language in open lodge, or refuse or ignore a call to order, he is guilty of contempt and the Lodge may expel him (1881).

2. Any member who is ordered to drink alcoholic beverages and might be excused by asserting that he is a Good Templar and fails to do so, violates his obligation (1881).

3. It is a violation of the pledge for a member to invest his savings in any shop or store where intoxicating liquors are sold (1881).

4. If a member is proved to be guilty of dishonesty in any of his relations in life, he should be expelled from the Order, because, otherwise, if the lodge does not suffer any pecuniary loss, it will suffer in reputation, and the Order be dishonoured (1881).

5. Any Good Templar may purchase a ticket for a quadrille party, but he or she cannot supply strong drink to their partners (1891.)

6. A military man does *not* violate by being canteen waiter, if warned for that duty; if he volunteers for it he *does* violate (1893.)

7. Claret and ginger-wine are certainly *not* Good Templar drinks (1893.)

8. It is a grave error to think that so long as a member conducts himself correctly in lodge or its precincts he lives up to the requirements of the Order. A Good Templar should at all times conduct himself as becomes a member of an Order based on religious principles, so that nowhere people will be able to point the finger of scorn at him (1893.)

9. It would depend upon circumstances, whether a brother can be charged for swearing or using bad language in the lodge-room when not in session. The case should be reported to the C. T. who can decide whether it should be treated as a violation of S. L. Bye-laws (1895.)

10. Whether a member breaks his pledge by eating Xmas pudding that has beer in it, would depend upon the circumstances of the case (1895), but if he saw it made and knew it contained beer, brandy, whisky, etc., it *would* be a violation of his obligation to partake of same (1895.)

11. A Good Templar sitting at table with his family and his sister asks him to pass a glass of beer--it would *not* be a violation to do so, but it could be avoided by a kind word (1895.)

12. It is *not* a violation for a lodge to hold its sessions in a room adjoining a liquor bar, under the same roof (1895.)

13. It is very bad form for members to wilfully absent themselves when the lodge is in difficulties, and then turn up again when it is in full swing as if nothing had happened, but it cannot be considered a violation (1895.)

14. There is no law as to how long a member may remain absent from his lodge without valid excuse, said member being clear on the books. Lodges cannot enforce regular attendance of their members (1895.)

15. If a brother faints or is knocked insensible, he does *not* violate if brandy is administered to him while in that state (1895.)

16. Ginger-wine is not mentioned in the obligation, but it contains alcohol, therefore it is a violation to drink it (1895.)

17. For any member to frequent a place of disreputable character is a disgrace to the principles we profess, and the Grand Lodge expresses its strong disapproval of such conduct (1899.)

18. A member who voluntarily works in a sergeants' mess and serves liquor, violates his obligation. If he is warned as a duty and cannot get out of it, then it is *not* a violation (1905).

19. A brewer's drayman or publican's barman cannot be a Good Templar; and a member of the Order taking up such work would violate his obligation (1905).

20. It is a direct violation of our pledge for a member to purchase intoxicating drink and supply (or send) it to a lady at a dance or tennis party (1906.)

21. *Bhang* is a strong intoxicant made from hemp, and is of course forbidden by our obligation, (1906.)

22. If a hospital orderly is offered a glass of brandy by the doctor when going to the mortuary, there would be no insubordination in asking to be excused, and this is what the orderly (if a Good Templar) ought to do. Then if the doctor insists, it is no violation to obey orders. But if the orderly drinks the brandy without a word of excuse or protest, the lodge would have to judge whether he had violated or not (1906.)

VISITATION.

1. No visitor to the lodge, unless it be a G. L. Executive Officer or an authorized Deputy of the G. C. T., has any right whatever to even make a suggestion in a Sub-Lodge of which he is not a member, save for the good of the Order. (1881.)

2. No visitor, from the G. C. T. downwards, has a *right* to say a single word on the business of any lodge—except that a [I. L. or] G. L. Officer, D.D. or S. D. [if in his jurisdiction] should warn a lodge if it was doing wrong. (1905.)

3. It is illegal to receive as a deputation or recognize in any official manner, a party of Good Templars with dramatic ideas who announce themselves as the "Terror Troupe" and wear paper regalia bearing emblems supposed to represent monkeys and other zoological types. To do so would be to ridicule the Order. (1895.)

4. When an Official Visitor is being introduced by the P. C. T., he should be conducted on the P. C. T.'s left arm, and no distinction is made if the officer is a sister. (1895.)

5. The officer presiding at any session of a S. L. should be addressed as "Chief Templar," except when a Visiting Officer is presiding in his official capacity (1905.)

6. A Deputy of the G. C. T. is not required to carry his commission about with him, and produce it before visiting officially. This might be desirable in an out-station where he is a stranger; but certainly not in his own station or where he is known (1905.)

7. When an officer is visiting a lodge officially and inspecting the books, he should use his own discretion as to whether he initials *all* the books, or *some* of them, or *none* (1905.)

8. Visitation is a privilege which can only be denied for good reason (*e. g.*, offensive conduct or insult)—if a lodge refuses visitation without reason, it is guilty of "wronging a member of the Order." (1906.)

9. A visitor cannot vote, even when filling an official chair *pro tem.*, unless the Lodge by vote gives him the "Freedom of the Lodge." (1906.)

10. The "Freedom of the Lodge" can be accorded to visitors only by unanimous vote, and such liberty only applies to the session at which it is granted. (1906.)

WITHDRAWAL.

1. A member resigning the Order forfeits all claim to honours, and if he subsequently rejoins he must do so as a new member (1881).

2. When a member resigns he can join another lodge after one week, without any intimation from his previous lodge that the resignation has been accepted (1893).

3. It is not legal for a lodge to take action on a resignation [of membership] the same night it is tendered; it must lie over for one week (1895).

4. If a member withdraws from the Order by tendering a written resignation on the 1st instant, final action is not taken until 8th instant, but he is not entitled to a seat or vote during the interval (1895).

5. A withdrawal from the Order does not take effect until "unfinished business" one week after the written resignation has been received, and until that time the member is amenable to our laws. If a member confesses, in his resignation, that he has violated, he is not clear of all charges; and if he cannot or will not be restored within six months, he must be expelled (1906).

APPENDIX A.

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REGALIA, FLAG, SEALS, &c.

The Regalia of this Order shall be collars from about twenty-two inches in length (maximum) to about 15 inches (minimum) narrow at the neck and wide at the bottom except that any Grand Lodge may by Bye-law allow the members regalia to consist of a straight band not less than six inches long to be worn on the left breast bearing a representation of the globe with the letters I.O.G.T. and also the name of the lodge, if desired, such ribbon to be suspended from a gold, silver, or other metallic bar, having impressed or engraved thereon the motto of the Order "Faith, Hope, and Charity" and such symbols of the Order as may be approved by the Executive Committee of the International Lodge, and may be trimmed with gilt or silver bullion fringe.

The First or Initiatory Degree, shall be white. The second, or Degree of Fidelity, shall be *blue*. The District Lodge degree shall be *purple*. Officers of Subordinate Lodges *scarlet* with yellow or gilt lace or fringe. All Deputies *purple*. The Grand Lodge degree shall be *scarlet*. Officers and Members of the International Supreme Lodge *scarlet*, with a small *purple* collar or band attached.

The Rosettes of this Order which may be worn at the bottom of the regalia shall be white ground, blue and scarlet centre, with yellow star or button; or a yellow metal badge representing the International Lodge Seal, may be worn instead of a rosette.

Official emblems, in all branches of the Order, shall be a gilt wreath, enclosing silver letters, on purple ground, designating the official title of the wearer worn on the left breast. Representatives may wear the number of their lodge, or the abbreviated name of State,

District or Country from which they are sent, on the right breast. It shall be discretionary to use the emblems or not. All members unless serving as officers, shall be entitled to wear, in any meeting of the Order, the regalia of the highest degree or position they have attained.

No letters of office should appear upon any regalia, other than that which corresponds in colour to the office expressed by such letters.

First (initiatory) degree regalia for members requires no other trimming than the rosette or metal badge ;
 Trimmings, but if others are desired, they should be of silver or white. For all purple or scarlet regalia of Members or Officers, gilt. The quality and amount of trimming shall be left to the taste or option of the Lodge or Members.

Regalia shall be worn by each member throughout every session of each lodge. The occupants of the
 Wearing of regalia in lodge. official seats shall wear the regalia of their office, excepting always that distinguished visitors, when invited to occupy the chair, may retain their highest official regalia.

The Funeral Badge of this Order shall be a white rosette, having a black centre, with black pendants
 Funeral Badge. attached, or a straight black band, not less than six inches long, bearing a representation of the globe, with the letters I.O.G.T., and also the name and number of the lodge, if desired, printed, and trimmed in white or Silver, the badge to be worn upon the left breast or upon the left side of the regalia when that is worn.

The Public Badge, that may be worn by members of the Order, shall be a blue ribbon half an inch wide,
 Badge that may be worn in public. or a button half an inch in diameter, with a representation of the globe in white with the letters I.O.G.T. across a blue equator, with narrow blue band round outer edge.

The Juvenile Templar public badge shall be a button or pin, half an inch in diameter, bearing on its face on a blue back ground the design of a shield, enclosing a representation of an open Bible, an All Seeing Eye ; and the letters "T.L.P." above, and the words Juvenile Temple below with letters I.O.G.T. above the outer edge.

The Flag of the Order shall be a red Maltese Cross on a white ground, the globe in the centre
 Flag. having a band along the equator bearing the letters I.O.G.T.

Miscellaneous Rules regarding Regalia. The rosette is the same for all degrees from, "initiatory" to "I. S. L."

Regalia must not be collected during the singing of the closing Ode, but the Lodge may require it to be done after the closing service, by the Marshal before the gavel falls, the C. T. keeping the members standing in the meantime.

A member is properly clothed when wearing the regalia he is entitled to wear as a Good Templar, unless holding office.

A member is properly clothed who wears the regalia of the degree he is attending, though he has taken a higher degree.

All members are privileged to wear the regalia of the highest degree or position they have attained, except a Subordinate Lodge Officer cannot after ceasing to be such.

There is no past officer's regalia or collar.

The wearing of regalia is imperative at all meetings of Good Templar chartered bodies.

Members in Subordinate Lodge must be clothed in regalia to entitle them to vote.

The regalia should be kept in the Ante-room (where there is one) so that the Guard may require all to be clothed before entering the Lodge. The P. C. T. and V. T.—or the C. T. in their temporary absence—should not acknowledge the salutation from members entering or retiring unless they are clothed in regalia, and stand *in the centre of the room*.

Seal Grand Lodge. The registered seal of this Grand Lodge is a representation of the "Star of India" with the Motto "Heaven's Light our Guide" and a five-pointed Star in the centre surrounded by two circles and a Star of thirty-two points, the inner circle containing the words "Faith, Hope and Charity" and the outer the words "International Order of Good Templars Grand Lodge of India."

Seal Sub-Lodge. Any Sub-Lodge may by Bye-law adopt a seal for the use of the said Sub-Lodge.

APPENDIX B.

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QUALIFICATION FOR DEGREES.

I. S. L. Degree. The qualifications for the International Supreme Lodge Degree are :—

- (a). Members of five years Grand Lodge standing.
- (b). Members of two years Grand Lodge standing if they have served an aggregate of two years as D. G. C. T., Superintendents of Juvenile Work, or Officers of District or Subordinate Lodge, or are graduates of any regularly prescribed course of study established or conducted by the International Supreme Lodge, or by any Grand Lodge, and approved by the Literature Committee of the International Supreme Lodge (*e. g.*, the Indian Templar Institute.)
- (c). All Acting and Past Grand Lodge Officers.

Fee. The fee for the I. S. L. Degree is Rupees Five.

Grand Lodge Degree. The following are eligible for the "Grand Lodge Degree :—

All Acting and Past Chief Templars. All Acting and Past Vice-Templars. Acting and Past Deputies of the Grand Chief Templar. All Superintendents of Juvenile Work who have had charge of a Temple for not less than three months. Acting and Past Deputies of the G. S. J. W.

Past Commissioned Superintendents of Juvenile Work (not A. S. J. W.) Past Secretaries and Marshals. District Degree Members who have held two offices in Subordinate Lodges. District Degree Members of two years standing as such, if without office qualification.

Candidates for this Degree must pass an examination according to the qualifications necessary and *no member shall receive the Degree until he has been nine months in the Order* and has been in possession of the District Degree for three months except under special circumstances on dispensation from the Grand Chief Templar.

The fee for Grand Lodge Degree is Rupees Four.

A member fifteen years of age shall be eligible to take the Degree of Fidelity one month after initiation in the Subordinate Lodge; and the District Degree two months after receiving the Degree of Fidelity, on presenting proper credentials. **Degree of Fidelity and District Degree.** Provided that if the applicant is about to leave the station in which his lodge is located for some distant station where there is no lodge and would be unable to serve the usual probation before his departure, he may receive the Fidelity and District Degrees in shorter periods than above specified, by dispensation granted by the Grand Chief Templar, or any of his District Deputies on the unanimous request of the Subordinate Lodge of which the applicant is a member.

Applicants for Degrees should have attended at least one-half of the regular sessions held since taking the previous Degree (unavoidable absence may be excused) and be able to pass an examination in the unwritten work of the Degree already taken. **Qualifications.**

The fee for the Fidelity Degree is one rupee, and for the District Degree two rupees or any smaller sum not less than one rupee as may be determined upon by the Subordinate Lodge. All fees for the Fidelity and District Degrees by dispensation or otherwise shall go to the Subordinate Lodge Funds. The fee for a dispensation shall be two rupees. Dispensations must be granted on the proper form. **Fees.**

Members who desire to receive the 2nd or 3rd Degree should apply for them to the Financial Secretary of the Subordinate Lodge, and pay him the fees. The F. S. shall furnish each applicant with a certificate of eligibility and at the proper time give notice of application to the Lodge. **How applied for.**

The applicants shall present their certificates at a Degree Meeting when opened in the Degree applied for.

The Lodge Deputy will as a rule confer these degrees, but may request any other Deputy or Past Deputy to do so.

APPENDIX C.

—:0:—

INTERNATIONAL SUPREME LODGE COURSE OF STUDY.

Some years ago Bro. Capt. Cleghorn, then Grand Chief Templar of Wisconsin, U. S. A., in his annual report suggested the idea of a course of temperance reading. Bro. J. B. Finch, then Chairman of the Literature Committee of the Supreme Lodge, grasped the idea at once and recommended the adoption of a plan for a course of study under the direction of that body. At the Richmond (U. S. A.) Session the plan was adopted; but owing to the large amount of work entailed in reuniting the two branches of the Order and then the lamented death of Bro. Finch, the course was, to a certain extent, in abeyance.

At the 1889 Session, of the Supreme Lodge, the course of study was placed under the leadership of that veteran worker, Hon. S. B. Chase, who was appointed Chancellor of the course and has held that position up to the present (November 1906).

The following text books, and the International Good Templar comprise the reading course which covers the period of three years:—

- "Alcohol in History," by Rev. Dr. Richard Eddy.
- "The People vs. The Liquor Traffic," by Hon. J. B. Finch.
- "The Templar at Work," by Frank J. Sibley.
- "Bread and Beer," by Mary DwineK Chellis.
- "The Two Chains," by Rev. W. F. Crafts.
- "Brief Notes for Temperance Teachers," by B. W. Richardson, M.D.
- "The Man Wonderful," by Mary A. Allan. M.D.
- "Alcohol in Society," by Revd. Dr. Richard Eddy.
- "Ten Lectures on Alcohol," by B. W. Richardson, M.D., F.R.S.

- "From Father to Son," by Mary Dwinell Chellis.
- "Readings and Recitations" (No. 7), by Miss L. Penny.
- "Alcohol in Science," by Wm. Hargreaves, M.D.
- "The Captain's Bargain," by Mrs. J. McNair Wright.
- "Our Wasted Resources," by Wm. Hargreaves, M.D.
- "Temperance Physiology," by John Guthrie, M.D.
- "Talks on Temperance," by Canon Farrar, D.D.
- "Readings and Recitations" (No. 8), by Miss L. Penny.

The above books are divided up, so many for each year. The cost of the books for each year including the International Good Templar and registration fee is, for books bound in cloth, \$5.50; in paper covers \$3.50 or for the three years \$16.50 and \$10.50 respectively. In Indian currency the whole course including Money Order Commission for cloth bound books will be approximately Rs. 53. On passing the three years examinations graduates receive the degree of Master (or Mistress) of Royal Templars.

In 1895 a White Seal or Post Graduate course was added with the following books to be used :—

- "Temperance in all Nations," by Hon. J. N. Stearns.
- "Wealth and Waste," by A. A. Hopkins.
- "Alcohol and the State," by Hon. Robert C. Pittman.
- "Derry's Lake," by Mrs. Fanny Du Bois Chase.
- "The International Good Templar."

In order to meet the varied wants of our membership, some of whom are restricted both in their means for purchasing books, and in their time to devote to study, a new curriculum was prepared and made available in October 1900, responsive to the instructions of the Supreme Lodge given at Toronto in 1899. Like the curriculum, which has been in use since 1889, this is divided into three series, or years, if the student chooses to devote so much time to this reading; but when the student desires and has the time at command, he can accomplish the reading of the entire three series in much less than one year.

The books for this course (New Curriculum) are :—

- "Alcohol on the Human Body," by D. H. Mann, M.D.
- "Readings on Beer," by Julia Coleman.
- "Philosophy of Alcoholics," by William B. Carpenter, D.D., LL.D., F.R.S.
- "Africa and the Drink Trade," by Canon Farrar, D.D., F.R.S.

"Influence of Alcohol on the Human System," by N.S. Davis, M.D., LL.D.

"Manual or Exposition of Good Templary," by S. B. Chase, and The International Good Templar, for one year.

The second series, or second year's reading, consists of:—

"Facts about Tobacco," by Rev. Edward P. Thwing.

"Bible Teetotalism," by Rev. Peter Stryker, D.D.

"High License, the Monopoly of Abomination," by Rev. T. DeWitt Talmadge.

"Expansion of the Government Saloon," by Rev. J.B. Dunn, D.D.

"The Delusion of High License," by Rev. Herick Johnson, D.D.

"Around the World, Glance at Temperance Legislation," by Joseph Malins.

"The Manila Drink Scandal," by Rev. John Bascom, D.D.

"How shall we treat the Liquor Traffic," by Rev. J. B. Dunn, D.D.

"American and Foreign Temperance Creeds," by Rev. Joseph Cook.

"Crime and Liquor," by C. S. Griffith.

"From Heaven to Hell," by Rev. E. A. Whitman, D.D. LL.D.

The third series, or third year's reading consists of:—

"Prohibition, Constitutional and Statutory," by Hon. J. B. Finch.

"Lost and Found, or who is the Heir," by William Hargreaves, M.D., Ph. D.

"New Carteen Booklet," by Rev. James B. Dunn.

"Is Alcohol a necessity of Life," by Henry Munroe, M.D. F.R.S.

"The Keynote of Temperance Reform," by T. DeWitt Talmage, D.D.

"The Church vs. The Liquor System," by Rev. D. C. Bakcock, M.R.T., D.D.

"The International Good Templar," published monthly, is required to be read in connection with all three series.

Arrangements have been made, by which these books, all in paper covers, and the magazine for one year, including one registration fee, are furnished each series for \$1.50.

The books and the registration fee \$1.00. The magazine one year and registration fee without the books, 75 cents.

Registration fee only, 25 cents.

Neither the books nor magazine are furnished at this price except when accompanied by the registration fee. The regular price of the magazine is \$1.00 a year. The reading of this is required for one year, with all the different series of readings.

The students may join together in reading the same set of books, as may be convenient, but each must pay the registration fee. It is hoped, however, that at this greatly reduced price, each student may be able to purchase the books and magazine. In addition to the white seal course which shall remain as at present, those who shall have read the three series of books in the new curriculum, and received their diploma therefor, on reading the first series of the regular and larger course, as it has been for ten years and upwards, shall be entitled to a red seal; the second year's books, a blue seal; and the third year's books, a golden seal. The reading of the "International Good Templar" for one year being required in each.

Those who have graduated under the larger curriculum, can receive the newly adopted seals, after they shall have taken the newly prescribed course of reading; that is to say, upon finishing the first series of the readings, in the new course, they shall receive the red seal; the second series of books, the blue seal; and the last series of books, the golden seal. Students will be permitted to compass these readings in as short a time as may be desired, though prescribed for three years.

The books named in each of three series, are tentative, and may be changed from time to time, to give place to other later or more desirable publications. The price of the books of the old course, remain the same as given above, viz. \$5.50. for each set of books, in cloth, and one registration fee; \$3.50 for each set of books in paper, and one, registration fee; this including the "International Good Templar" for one year.

All wishing to take either of the courses will address orders to

S. B. CHASE, Chancellor,

Hallstead, Pa.

U. S. A.,

or to

The Educational Superintendent,

Grand Lodge of India,

who is Vice-Chancellor for this Jurisdiction.

APPENDIX D.

—:O:—

FUNERAL CEREMONY.

(This ceremony is optional and may be abridged as desired, and should not be used unless with the consent of the friends of the deceased members.)

(On receiving notice of the death of a member, the C. T. will direct the Secretary to call a special meeting of the Lodge to attend and assist at the burial of the deceased. At the designated hour the C. T. will call to order, and open in the subordinate degree.

The Chief M. and as many assistants as may be thought necessary to be appointed by the officiating C. T., will then form the procession in the following order:—

1. M. with a wand trimmed with black crape.
2. Members of Sister Lodges, two and two.
3. Officers of Sister Lodges, two and two.
4. Members of the Mourning Lodge, two and two.
5. Officers of the Mourning Lodge, two and two.
6. Members of Grand Lodges, two and two.
7. Officers of Grand Lodges, two and two.
8. Members of International Supreme Lodge, two and two.
9. Officers of International Supreme Lodge, two and two.
10. The officiating C. T., Chaplain, and Junior P.C.T.

The highest in rank present shall act as the officiating C. T., Chaplain, and Junior P. C. T.

Upon reaching the place selected for the starting of the procession, the members take position in advance of the remains, and precede them to the place of interment. Members open right and left, brothers uncovered, with the hat in left hand, allowing the corpse, mourners, &c., to pass through. The members will then reform in reverse order, and close the procession.

At the grave, the officers and members will form the Circle of Unity around the grave, with the officiating C. T., Chaplain, and Junior P. C. T. standing at the head of the grave, within the circle. When ready the C. T. will open the ceremony as follows:—)

C.T.: Let us join in singing our Funeral Ode [read first line.]

[The following Ode, or the one given on page 183 (or any other suitable hymn) can be sung here if desired or may be omitted.]

SHALL we gather at the river
Where bright angel feet have trod ;
With its crystal tide for ever
Flowing by the throne of God ?
Yes, we'll gather at the river,
The beautiful, the beautiful river ;
Gather with the saints at the river,
That flows by the throne of God.
On the margin of the river,
Dashing up its silver spray ;
We will walk and worship ever,
All the happy, golden day.

Chorus.

Ere we reach the shining river,
Lay we every burden down ;
Grace our spirits will deliver,
And provide a robe and crown.

Chorus.

At the shining of the river,
Mirror of the Saviour's face ;
Saints whom death will never sever
Raise their song of saving grace.

Chorus.

Soon we'll reach the silver river,
Soon our pilgrimage will cease ;
Soon our happy hearts will quiver
With the melody of peace.

Chorus.

C.T.: We are assembled on this mournful occasion to render the last sad offices which the living may minister to the dead by depositing the mortal remains of our beloved *brother* in the tomb, the final resting place for us all, and where all ranks are levelled, and all distinctions are wiped away.

Our Heavenly Father, "Who doeth all things well," having in His infinite wisdom, summoned our *brother* from the cares and anxieties of this life, we desire humbly to bow in submission, and pray for grace to say "Thy will be done."

May the solemnity of the present occasion bind us still closer together in the ties of brotherly love. May the present instance of mortality remind us all of our own approaching and inevitable destiny, and, weaning our affections from the things of earth, fix them more earnestly on God, our father, our only sure refuge in the hour of need. And, O Merciful God, we beseech Thee to look down in pity and love, upon the stricken mourners ; sustain and comfort them in this their hour of sore trial, and finally gather them all Home in Thine everlasting Kingdom.

P. C. T. : Brethren, in the midst of life we are in death. We live but to see those we love pass away into the silent tomb.

Chaplain : "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

P. C. T. : What man is he that liveth and shall not see death ! Shall he deliver his soul from the hands of the grave ? Man walketh in a vain shadow. He heapeth up riches and cannot tell who shall gather them. Man dieth and wasteth away. Yea, man giveth up the ghost, and where is he ?

Chaplain : Yea, though I walk through the valley of the shadow of death, I fear no ill, for Thou art with me. Thy rod and Thy staff comfort me.

P. C. T. : Behold, Thou hast made my days as it were a span long ; and mine age is even as nothing before Thee ; and every man living is altogether vanity.

Chaplain : I heard a voice from Heaven saying unto me, write from henceforth, blessed are the dead who die in the Lord ; even so saith the Spirit ; for they rest from their labours.

P. C. T. : Thou hast set our misdeeds before Thee ; and our secret sins in the light of Thy countenance. For when Thou art angry, all our days are gone. We bring our years to an end as it were a tale that is told.

Chaplain : Behold I will show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump (for the trumpet shall sound), and the dead shall be raised incorruptible, and we shall be changed. Then shall be brought to pass the saying that is written : " Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? "

Thanks be to God who giveth us the victory through our Lord Jesus Christ.

P. C. T. : Wherefore, my beloved Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord.

[**C. T. :** Let us sing " There's a land that is fairer than day. "]

There's a land that is fairer than day,
And by faith we can see it afar,
For the Father waits over the way,
To prepare us a dwelling-place there.

In the sweet...by-and-by...
We shall meet on that beautiful shore;
In the sweet...by-and-by...
We shall meet on that beautiful shore.

We shall sing on that beautiful shore,
The melodious songs of the blest;
And our spirits shall sorrow no more—
Not a sigh for the blessing of rest.

To our bountiful Father above,
We will offer the tribute of praise,
For the glorious gift of His love,
And the blessings that hallow our days.

Chaplain: I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able to subject all things unto Himself. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." Let not your hearts be troubled.

Let us pray.

[The Chaplain can use the following, or an extempore prayer, or invite all to join in silent supplication.]

GREAT SOVEREIGN OF THE UNIVERSE! In the dispensation of Thine unerring providence we are called to visit the resting place of the dead. We here deposit all that is mortal of our beloved (*brother or sister*) and associate. We invoke Thy special blessing upon surviving relatives and friends. Impress, we pray Thee, upon the members of the Order, the necessity of "labouring while it is called to-day," and may we in lives of usefulness and piety await the summons which will call us from earth, and finally, we ask Thee to prosper and bless our beloved Order throughout the World, for Thy Son's sake, and the glory shall be Thine forever, through Jesus Christ our Lord.

AMEN.

[The Benediction or either or both of the following may be used in addition to or in lieu of the above :—]

ALMIGHTY AND EVERLASTING GOD, give unto us the increase of Faith, Hope and Charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. AMEN.

THE LORD bless us and keep us: The Lord make His face shine upon us, the Lord lift up His countenance upon us, and give us peace.

AMEN.

INSTITUTED MAY 17, 1875.

Appendix E.

Session	Year.	Met at.	G. C. T.	G. Counsellor.	G. V. T.	G. E. Supdt.
1	1875	Cawnpore	Bro. S. Knowles	Bro. J. W. Waugh	Sis. McClay	—
2	1876	Lucknow	S. Knowles	E. C. B. Hallam.	" McClay	—
3	1877	Cawnpore	E. Jefferies	Sis. A. Jackson	" Thomas	—
4	1878	Allahabad	F. T. Atkins	Bro. A. Thom	" F. Jefferies	—
5	1878	Calcutta	F. T. Atkins	" H. S. Stone	" C. Stone	—
6	1879	Madras	F. T. Atkins	" E. J. Gilbert	Bro. G. Morley	—
7	1880	Allahabad	F. T. Atkins	" P. H. Mann	" A. Thom	—
8	1881	Bombay	F. T. Atkins	" A. Thom	" M. Atkins	—
9	1883	Madras	A. Thom	" M. Flynn	" Ashford	—
10	1885	Umballa	M. Flynn	" W. H. Collins	" A. Rule	—
11	1886	Agra	M. Flynn	" W. H. Collins	" A. Rule	—
12	1887	Lucknow	" W. H. Collins	" E. Jefferies	" S. H. Kearsey.	—
13	1889	Jubbulpore	" W. E. Webb	" J. T. Rogers	" Thompson	—
14	1890	Cawnpore	" S. H. Kearsey	" Nil	Sis. Ryder	—
15	1891	Meerut	J. T. Rogers	" C. H. Elliott	" E. Payne	—
16	1893	Agra	" J. T. Rogers	" C. H. Elliott	" E. Payne	—
17	1895	Lucknow	" E. J. Drew	Sis. E. Simpson	" Maddocks	—
18	1897	Umballa	" E. J. Drew	Bro. A. Maddocks	" S. S. Cullen	—
19	1899	Lucknow	" A. Maddocks	" C. H. Elliott	" L. Arnott	—
20	1900	Agra	" C. H. Elliott	" F. W. Batten	" E. Ayers	Bro. L. M. Medley.
21	1901	Umballa	" G. A. Somerville	" W. Hammerton.	" E. Somerville.	" L. M. Medley.
22	1902	Cawnpore	" J. A. Browne	" H. Brittain	Bro. W. H. Wheatley.	Office discontinued.
23	1903	Lucknow	" J. A. Browne	" J. M. Grieve	Sis. A. L. Paul	—
24	1904	Allahabad	" J. M. Grieve	Sis. A. L. Paul	Bro. E. Peters	—
25	1905	Agra	" J. M. Grieve	Bro. J. Kerr-Ross	" H. T. C. Hutton.	—
26	1906	Lahore	" J. M. Grieve	" J. Kerr-Ross	" R. F. Lawrie	—

Appendix E.—Contd.

Session.	G. S. J. W.	Secretary.	G. Treasurer.	Chaplain.	G. Marshal.
1		Bro. H. Jackson	Bro. McClay	Bro. T. S. Johnson	Bro. W. Sandwell.
2		" H. Jackson	" McClay	" Mansell	" McLeary
3		" R. Carr	" A. Thom	" H. Jackson	" R. A. V. Wood
4	G. V. J. in charge	" R. Carr	" J. T. Edwardes	" J. Hoyle	" G. J. P. Wood
5	Sis. M. A. Thomas	" R. Carr	" J. T. Edwardes	" Hueston	" G. J. P. Wood
6	" Hewitt	" R. Carr	" J. T. Edwardes	" G. Grant	" W. Thomas
7	" H. C. Cole	" R. Carr	" J. T. Edwardes	" J. Clarke	" J. T. Edwardes
8	Bro. R. Shortland	" R. Carr	" J. M. Gordon	" E. S. Mayley	" R. W. McCannish
9	" S. H. Kearsey	" R. Carr	" G. B. Ashford	" J. H. Kearsey	" G. J. P. Wood
10	" S. H. Kearsey	" R. Carr	" F. T. Atkins	" L. Hill	" A. G. G. G. G.
11	" S. H. Kearsey	" W. E. Webb	" J. T. Edwardes	" R. Hill	" S. H. Kearsey
12	" S. E. Griffiths	" W. E. Webb	" H. Reach	" R. Hill	" R. Hill
13	" S. I. Cullen	" W. E. Webb	" J. T. Edwardes	" L. Hill	" R. Hill
14	" S. I. Cullen	" W. H. Collins	" H. Reach	" L. Hill	" R. Hill
15	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill
16	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill
17	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill
18	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill
19	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill
20	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill
21	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill
22	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill
23	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill
24	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill
25	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill
26	" S. I. Cullen	" E. H. Payne	" J. T. Edwardes	" L. Hill	" R. Hill

Appendix E.—Concid.

Grand Guard,	G. Sentinel.	A. G. Secretary.	D. G. Marshal.	G. Messenger.
1 Bro. W. Patterson	Bro. R. Histed	Bro. T. McCormack	Bro. F. W. Spooner	None appointed
2 Quains	Jefferies	" Davids	" A. E. G. Cole	Bro. Histed
3 " J. Hoyle	" Morley	" T. G. Armstrong	" A. E. G. Cole	None appointed
4 " G. H. G. Lockner	" J. Mackell	" T. G. Armstrong	" A. E. G. Cole	Bro. Luscombe
5 " J. Walters	" Overton	" J. F. Thom	" Gregson	" Fisher
6 " G. T. C. Paton	" J. S. Lincoln	" J. M. Gordon	" G. Secluna	" W. Wood
7 Brojendro Lal De	" T. Resenberg	" H. C. Dutt	" C. Esiment	" L. B. Sackett
8 R. Kire	" B. Sadler	" B. L. Pe	" R. O'Brien	" J. F. Terry
9 Feigusen	" H. C. Dutt	" J. M. Gorder	" H. E. Horton	" A. Rule
10 R. Blake	" R. A. Harris	" G. J. Marchman	" A. Ridder	" E. Rowell
11 A. Proye	" P. Gardener	" G. J. Marchman	" J. M. Gordon	" C. Elliott
12 Parotti	" Thompson	" Molley	" Hayes	" Iceson
13 " J. G. Wood	" Jones	" Sis. Collins	" Laing	" Sis. Edwardes
14 " E. J. Keane	" J. Kerr-Ross	" Bro. E. H. Payne	" W. Lunnell	" Bro. H. A. Clark
15 " J. Kerr-Ross	" Jackson	" W. A. Godfrey	" Branchett	" T. Mantle
16 " O. J. Holdway	" Meadows	" V. A. Hedder	" H. W. Freist	" Neckitt
17 " T. Crutshank	" G. F. Lloyd	" J. T. Armstrong	" Calvesbert	" Fordham
18 " W. Arnett	" F. L. Hilton	" S. W. Gear	" Thos. Mehee	" J. W. Ellis
19 " D. Thompson	" T. Broxholme	" W. M. Turner	" J. Kerr Ross	" G. Miller
20 " J. Drumner	" Ashaifi Lal	" W. M. Turner	" J. W. Lavery	" W. A. Godfrey
21 " J. A. Brown	" W. Medley	" G. Grayson	" A. E. Day	" Ashaifi Lal
22 " G. Seaff	" E. Jenkins	" Secunder Khan	" R. R. Guthrie	" E. Peters
23 " R. W. Barclay	" G. Oatley	" Secunder Khan	" H. W. Wheatley	" G. H. Beach
24 " J. H. S. Thorn	" H. T. C. Hutton	" A. P. Partridge	" R. P. Lawrie	" T. Serjungeur
25 " F. G. A. Hils	" J. S. Roberts	" E. J. Hilton	" G. Murray	" E. Peters
26 " J. S. Roberts	" E. Jenkins	" Bro. T. W. Maguire	" J. H. Campbell	" H. E. Davison

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